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HETERODOXY.

BY FLORENCE PERCY.

Pray thee put the sermon by—vex my soul no more with creeds;
They are only stones and husks to my hungry spirit's needs—
I am tired of striving sects, with their various bigotry—
Ah, for me death holds no terror but the fear of losing thee!

In a heaven apart from thee, could my exiled soul rejoice?
Could I join the angel's song, missing thence thy tender voice?
What to me were gates of pearl, if they parted thee and me?
What the streets so fair and golden, if I walked them seeking thee?

What to me would be the joys of that bright and wondrous land,
If among them I should lack evermore thy loving hand?
What to me the pastures green, where thy feet could never be?
What the paths beside still waters, if thou walkest not with me?

Ah, wherever after death my still faithful soul may dwell,
Saints may call it bliss or woe—they may name it heaven or hell,
By thee only, oh, beloved, will my joy or pain be wrought,
I shall find my heaven beside thee, or my hell where thou art not!

—*Art Review.*

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[*Written for the American Spiritualist.*]

DEERING HEIGHTS:

Free Love and Communism as there Practiced, and their Results.

BY HUDSON TUTTLE.

CHAPTER XII.

ONWARD.

God, not to mar the glorious form of Freedom,
Suffers that the hideous hosts of evil
Should run riot in his fair creation.

—*Schiller.*

The white-coat of the *Tribune* has written a series of articles on what it knows about farming, wherein it has conspicuously shown what it does not know. In their farming, the community of Deering Heights were all White-Coats. By mid-summer a dozen men, and nearly as many women with unnumbered children, had gathered in a house which was intended for a small family. They passed the time in discussing vast questions, writing, and walking out. In the spring a strenuous effort had been made to exhibit to the world the beauties of scientific farming, but the pressure of great ideas had used up so much energy that none remained for the plodding cares of the farm.

"There shall not be an animal on the place," indignantly cried Sizer; and thus all work except the plowing, which they hired, was done with the hoe. If weeds grew in Sizer's garden they ran on the fame of the community. The "atmosphere" was 'congenial" to weeds as well as errors. Sizer wished to go out into the world and "lecture." When he presented this plan to the community every man, and every woman excepting two, entertained the same idea of their own individual "missions." Who would take care of the farm? Sure enough, who? Not Sizer; not Reverend Doctor Vaner, or Reverend Saber, or Mr. Mooney, or anybody else, when inflated with the idea of a grand mission on which they were to go out to martyrdom and endless fame. Sizer would go. He must and should. He went forth preaching, "God is a humbug; government a usurpation, and marriage the source of all evil." Now, a lecture on one of these negations would be strong meat; but all in one, rolled up round and solid with a shell of rudeness, vulgarity and insolence, was too much, and Sizer had the satisfaction of being abused shamefully, and having eggs gratis. This inflamed him, and he only grew disheartened when he failed to secure a place to speak, or, when he succeeded, had no one to hear his stirring eloquence. He returned no wiser, but satisfied that if he continued to pry with his pen, the world would in the end turn over.

He was met by Mr. Mooney, whose face presented a most lugubrious expression. There was a more restless, unsatisfied expression in his eyes. He had not received the comfort from his new relations he had expected. "New magnetisms" may be desirable, but sometimes cost more than they are worth, and at best too frequently leave a painful sense of vacuity.

"You are just in time for our weekly meeting for Free Discussion," said Mooney. as he extended his hand.

"I had that in view," replied Sizer. "I have a new statement of principles to make. The world is not ripe for my lectures. The only reply I receive is rotten eggs. We must exert ourselves within our community, and so re-act on the outside world."

All Mooney said to this was a suppressed "huh." They entered the classic door where the entire community had gathered to "discuss." The meeting had already organized. Mr. Colmar presided, much to the discomfiture of Sizer Cumin, who would have no chairman, or rather would have all chairmen. He was "crushed by the majority."

The Chairman spoke at length, He said they had come together to do or not to do something. The tremendous importance of the grand movement they were starting at Deering could not be estimated. He was bound to do the truest thing—whereon he cast a subduing glance at the ladies. He had been about the town, and found a very much better feeling towards them and the "Smasher" than heretofore.

Hereupon Sizer arose, with the dignity of a Ceasar, and said the paper for the "Smasher" cost one hundred dollars a year; wide as it was circulated it did not pay that sum.

Yes, widely circulated—from New York to San Francisco,—but oh, so thinly. It did not pay for its paper!

Rev. Dr. Vaner thought they were getting at the object of the meeting slowly. He wanted Mr. Orland to take hold of the "Smasher." That brother was the only one he knew of who could take it. He was willing to be one of ten to give five dollars each to help on the glorious "Smasher."

Sizer was indignant. Had he not worked; had not he and dear Heartie given their life to the "Smasher?" Had it not exerted a Herculean power? Had it not made the Deering movement the grand success it had become?

The Chairman hoped no one would take offense. The influences at work in Deering were not what they were, nor would they be a year hence what they now were. He wanted a monthly paper. He couldn't say what he would do until he saw what the paper would be. He was sure that Brother Orland could not bring to the "Smasher" what the future would demand.

Brother Orland said *his* idea of a paper was to make it a record of themselves, of their own sayings and doings. As they were the most advanced community on the planet, how could their "science" be better promulgated than by a record of their every-day lives and thoughts?

Hereupon six individuals, one after another, said they wanted the "Smasher" to be a weekly, and as many said they wanted it fortnightly. Mr. Jerome said, if a weekly, then advertise and make it pay. This was a practical business idea, seeing no one in the town but the Socialists subscribed for the Smasher, or would advertise in it on any conditions.

It pleased the Chairman, and he patronizingly called Mr. Jerome a sharper, and none the worse for that. He was a severe critic, but he could not bear to be criticized. That was his fault. He and all others would become used to this. Constant friction is good for harmonious growth. Woman can never compete with man. Each must produce spontaneously what they feel to, and legitimately consume what they need. He believed in doing just what we please, without regard to what will be said about it.

Mr. Jerome remarked that he for one did not come to Deering to quarrel and fight, but to have peace and harmony.

Mrs. Jewprunks hated to hear any one say he "didn't care." His saying so proves that he does care. She believed woman equal to man.

Mrs. Orland remarked, parenthetically, that she knew that she had been self-sustaining.

Hereupon Mr. Orland said he had prepared an essay, "My hope of Deering," which he begged leave to read. This he proceeded to do. It answered the world-absorbing question: "What came I here to Deering for? I am here to see men and women, Associationists, Communists, individuals perhaps,—but men and women first. I am here to grow, and to make others grow, and to make the world grow! This is why I am in Deering."

Miss Prodd said in a suppressed voice, that Brother Orland had expressed her soul, and she felt refreshed thereby.

The Chairman wanted selfishness subdued in the community, but its existence proved its necessity.

Dr. Vaner thought the existence of evil proved its necessity.

Sizer started at this assertion as a jack knife would spring from its handle. "What," wildly asked he, "is there any one in our sacred circle who believes in the existence of evil?"

Dr. Vaner explained that it was a mere use of old terms in a new sense, and Cumin subsided.

The Chairman was slow, for one, to adopt a course of reasoning in which the individual asserts a thing is wrong because it cannot be, and yet because it is. He believed that anything had within itself the elements of its own redemption. Even marriage, the cursed institution, contained the elements of its own destruction. It is a healthy indication, this quarrelling of man and wife. The disease must be broken up. One of the brethren wanted to know what Brother Colmar meant by marriage.

Brother Colmar of course meant the legal institution. He himself believed in freedom, in casting aside all restraint and being guided by instinct.

Mr. Orland said such were his sentiments, and Sizer had a general statement of principles to make.

1st—Every soul seeks for its ideal love; that ideal is higher than itself; hence no two can be each other's ideal as a *whole*, but as parts.

2d—Each soul seeks satisfaction of its whole being in its affectional relations, but cannot find that satisfaction in one. Hence the highest phase of human development can only be attained by freely giving and receiving all the love that spontaneously flows to or from us.

Mr. Orland was in doubt about duality or variety, when he was promptly corrected by Rev. Vaner, who assured him that the only virtue was in perfect freedom.

Dear Heartie believed in variety, in spontaneity and freedom. She wanted to live the whole truth, and nothing less.

A minor Western brother began to sniff danger. Was this love doctrine to become a creed? Forbid it, Heaven, that while going out into the green pastures they should ride out on a piebald creed.

Hereupon a dozen voices cried out, "No! no! no!" And another brother said he came to Deering for freedom, but found less than even in the churches themselves. They had sat and talked three long hours for nothing. Their speeches had been a wild mass of incoherencies.

Rev. Dr. Vaner informed this brother he was free to leave the community; that he was a wolf in sheep's clothing, and the "conditions" he produced and the influence he exerted were extremely unfavorable to the best interests of the Association.

Here a dictatorship was snuffed on the breeze by many. "The priest rankles in your bones," cried Sister Prodd. "Oh dear, dear Brother Vaner, cast it out, cast it out! It should not be allowed to breathe the free air of our angel band."

Several joined in, and Vaner saw he had gone too far, and to rule, must be more guarded.

Mr. Mooney was not appeased. He came that evening expressly to divulge, and divulge he would. He had slowly arrived at the conclusion that he would leave for his own home, and he intended to give good reasons for leaving.

"The influence is wrong here," he exclaimed. "I do not know but I have been in error. I have been talking with Mr. Leland, and he advises me to go home to my family."

"Wrong?" cried Vaner, "Wrong? What is wrong? Are we not all brothers and sisters?"

"Yes," replied Mooney, "brothers and sisters. I am troubled with our business. Look at the farm! It is now September, and not a day's work has been done since planting."

"Whose fault is that?" asked Reverend Saber. "Is it not yours? You might have been at work every day."

"It is not my sphere to do all the farm work; we should all do our share," put in Mooney.

"That is to our tastes. Each to his taste. Some of us enjoy writing, some reading, some talking, some may labor in the field. Each to his taste. There is no compulsion."

"There is compulsion if we grow our food," replied Mooney. "You will all starve, and I have had enough of this influence It is growing antagonistic. I shall go home."

He went out, followed by a cross fire of remarks.

"The dog returneth to his vomit," said Reverend Saber; to which Vaner added,

"The poor idiot! Let him return to the slavery of marriage and the cares of an isolated household, if that is the influence he prefers to the freedom of Socialism." The features of the company exhibited a most contemptuous expression.

There were new faces in the Community; Mrs. Steel and her daughter Jannette. They came from the West when the husband and father had sank under the fever of the climate, leaving them destitute, in search of her only brother, whom she was informed was a member of the Community, without knowing of its character. Mrs. Steel was a domestic woman. She was a good housekeeper, and that was all. She was susceptible to kindness, and when she found her brother was not there, in the extreme loneliness of her situation, she accepted the friendship of Reverend Saber, and had become converted to the faith of the golden age.

Jannette was like her mother in many respects; more interesting and beautiful, easily impressed and sympathetic. She was sixteen years of age, uneducated, with the diffidence and naturalness resulting from her isolation on the Western frontier. She was designed to be Mr. Orland's fate. When she came, his manners at once changed, and for some time Mrs. Orland failed to divine the cause. With a quick penetration she fathomed it, and expostulated. She aggravated the matter. She wept; still worse. This eventful evening a crisis was reached, and when she and her husband were alone she began to charge him with neglect.

"Neglect," said he, coldly, "We cannot neglect each other. You are not unacquainted with my principles. You know, of course, when the opportunity came I should practice them. Jannette Steel influences me as no other woman ever did. I do not believe in variety, as the others do, but in affinity. She is, I am fully persuaded, my soul's mate!"

While he spoke an agonized pallor overspread the beautiful face of Mrs. Orland. She sank down in a chair, silent for a moment, and then aroused herself.

"My God! my God! that you, my husband, should speak thus to me! What have I done? Am I not the same you pledged yourself to love and protect forever? Have I changed? Have I offended? Even now would I die for you, but I cannot submit to this insult."

"To all your questions," he coldly answered, "I reply in the affirmative. That is of no consequence. The fact which concerns me is that I love another, and I should be false to myself if I did not follow."

"Oh, cruel, cruel words! recall them, before I die!"

"There is no danger of dying from love. It is all a whim. If you did not love me, and loved some one else, I should tell you to go where you would be the happiest. I should thus show you that my love was above selfishness."

'No, no," she passionately cried, "not that; but that you did not love me."

"You can think, or say what you please, the facts remain unchanged. When we find our true mates it is our duty to unite with them, whatever obstacles are in our way."

"But are you sure that you have found your mate?" she asked, her features showing a faint hope in the effect of argument which she had used for the thousandth time. "Are you sure? You once thought I was your mate. What certain evidence have you that this woman is the right one?"

"No evidence; there is only one thing positive, and that is that our mates exist. If we make mistakes we should try again; go on until we do get the right one. By remaining with you I do myself injustice, and I also do a great injustice to you by keeping you away from your mate. We must separate, for I am already pledged to Jannette Steel."

With calmness, expressive of unspeakable agony, she spoke: "There is nothing left for me now; nothing but Mollie. You will not rear her in this terrible place and instil into her mind these false and ruinous doctrines."

"Mollie is an individual sovereign and able to judge right and wrong for herself. She already fully receives the beautiful idea of matehood. Young as she is, her mind is very mature."

"You desire her to believe this, and to practice her belief?"

"I believe this is the truth, and that we should all practice it."

"Then she must go with me."

"No, I shall not consent. I am determined to rear our child as I think proper."

"And you will not allow her to go from this ruinous place?"

"I have said."

Her fortitude could bear no more, and with a piercing cry she sank on the floor.

Oh, if "love is crueler than hell," unspeakably more cruel is that mind from which it has departed Mechanically Mr. Orland raised up the lifeless form of his wife, who was once the type of perfection, whose least wish was his law, and laid her on the sofa. Was he shocked! Did he regret his course and promise amends? Not in the least. He was infatuated by a new object, and he had less feeling for his wife than he would have had for a stranger. He regretted that she could not see *the truth*, and would not conform peacefully to necessities. He had no sympathy with her feelings. If he sought his mate, why did she not seek hers? Could she not be as happy as he! If so, the fault was hers, not his. So evil always justifies itself with plausible excuses.

He threw water in her face, and the shock gave her breath. She began to revive. He did not desire another scene, and when assured that she was not in danger, he softly stole out of the room. Mrs. Orland lay for an hour in a semi-conscious state. Slowly the events of the evening outlined themselves on the tablet of memory with cruel distinctness. She arose and staggered across the room, her hands clasped over her forehead. Her brain throbbed with wild pain; her eyes were like orbs of fire; there was an unsubstantiality to things, a whirling of ideas, a confused din in her ears. Not a word of speech. Her thoughts were not sufficiently coherent for speech. She rushed out of the room that seemed a dungeon, into the night. Soft and beautiful that night of September. Mistily shone the stars, through the haze, and gently as the fond hand of a mother came the cool west wind to her burning brow. Cricket and caty-did chirped their never varying songs, and in the distance came the ghastly watch cries of the owls, goblins of night.

Nature is peaceful, what meet it if the human heart is aflame with the fires of hell? This frantic woman knew not summer's heat from winter's cold. She must go on, on, she would never rest. Through the fields, through the woods, over the ravines, across streams, she paused not, in a widely described circle, ending in the public street. It was then nearly morning. She was wet with the dew, bedaubed with mire, her clothes in tatters, and her hair fallen over her face in wet, tangled locks. She walked slowly down the street to the village, and opposite the church, her strength utterly exhausted, she fell in the dust on the roadway, herself inanimate dust.

(*To be continued.*)

The Moral Organic Basis

BY E. S. WHEELER.

Organization, organic action, co-operation, have been failures, in connection with Spiritualism. The failure has been due to imperfect methods of combination; to improper persons as members and official managers, or to some inherent quality or influence in Spiritualism, which prevents cohesion and probibits joint action.

In my opinion, each of these three causes has contributed to the result, and I am inclined to give most consequence to the personal consideration. Spiritualism, as understood, has produced a rampant, irreverent, antagonistic, disobedient individualism, in a

multitude, from whom order cannot be expected, and with whom co operation is impossible ; to whom conference and deference are idle words, and mutuality an insane conception.

The malcontents and marplots, not satisfied with being nothing but destructives, themselves, are continually reenacting the dog-in-the-manger ; are hindering and even utterly defeating the intentions and movements of those who endeavor to construct the forms of a higher life and nobler civilization. The history of every attempt at practical work among Spiritualists, is the only demonstration I need refer to in this relation. But while all this is true, and while it is also true that there is something in the genius of Spiritualism that is disintegrating and solvent, in its primitive action, the fact remains that largely to personal incapacity, immorality and selfishness, are due the confusion and failure of the past, as well as the inaction and apathy of the present.

To that which Spiritualists *could* do, if they only would, the best informed will give the greatest scope, the largest boundary. What they *ought* to do would excite lively debate—in fact, there is a denial, by some, that "ought," "right" and "duty," are words in any way applicable to them or their actions; at least, thousands are dead to the conviction of any obligation in regard to public affairs as far as Spiritualism is concerned. The question at the root, is one of ethics aud morals, and while this is unsettled, progress languishes and the spirit despairs.

While new discoveries discredit old dogmas, the effect of progress is to unsettle the minds of investigators as to a rule of life, by exposing the false reasons ascribed and base motive assigned for old virtues. This is as true of Spiritualism by necessity as of every other religious disruption and reform. Ultimately in the history of every such movement, though old assumptions are disavowed and old authorities disparaged, natural humanity, harmonic virtue, integral man and womanhood, never becomes obsolete. Personal righteousness is forever requisite; the new philosophy culminates in essentially the ancient ethics; details vary, and new inspirations have modern names, but "a charmed life old goodness hath."

The basis of successful organization is the idea of right and wrong, and consequent duty in those who compose the body organized. *Spiritualists as Spiritualists have had no moral sense*, and hence have lacked the ability to become vitally organized and practically active. Not that they have been in any positive degree more immoral than others, but having failed to induce a new reason, or authoritative *why*, for doing right, from the facts and laws they have observed and found out; and having become aware of the absurdity of Orthodox dictation, the imbecility of formal piety and the nullity of mere conventionalism, they lack a comparative estimate of character. They are afflicted with a boundless "charity," which shuns all discrimination, blunts definition and muddles all criticism—teaching, "speak in praise or keep silence"—peace !

Gradually, in spite of this non-critical, non-analytical, unphilosophic disposition, the new forces are becoming operative, and Spiritualists are developing a sense of right—a moral devotion with obvious roots in natural principles and tendrils enclosing the universe of persons and things. As this natural standard, positive as science and profound as mind itself, becomes unfolded, the law of life will be comprehended, right and wrong better understood, and weighed in this balance, guaged by this metre, personal character will be commended without flattery, or condemned without malice. There may be less toleration, less nominal charity—such as whining knaves implore, but infinitely more of wise love for all and hope for each, with a thousand times the effort from a sense of duty, making labor pleasure, to educate the ignorant and discipline, not punish, the disorderly and unfortunate. Ignorant "professors" can no longer be recognized as teachers of science. Corrupt vagabonds must be discarded as evangels of religion or patterns of piety, and irresponsible pretenders find no place for their projects as managers of societies where their position gives them a representative character. An "individualism" which rejects all tutors and rebels against all superintendence, becomes the encouragement of demagogues ; hence Spiritualism has had its self-appointed magnates, whose only qualification has been an itch for notoriety and a lust of power, by which to further schemes of personal aggrandizement—making "the cause" a hobby on which they hoped to ride where rash ambition urged them.

But slowly amidst the debris of a ruthless iconoclasm. comparative analysis evolves from its foundation discoveries, the law of moral discrimination. The old instinct of human goodness is reinforced by new reasons, argued by a fresh application of logic and is deferred to as "a moral sense," by comprehensive intelligence, from wisdom, as the true expedient humanitarian polity, instead of being idly worshiped as an arbitrary, dogmatic enactment—an outside "law of God," to be succumbed to through unthinking cowardice, upon the dictum of "thus saith the Lord." Around this atom of sense as a centre of force, the new organic form gradually crystalizes, and the moral idea, thus incarnated in a body, becomes its vital power, the living inspiration which moves the Association to energetic action "to do and be" as a Savior and Redeemer of those who suffer from the ignorance, fanaticism and slavery, the modern culture, reason and freedom, comes to make an end of. The test of our spiritual growth is the influence we have upon others, and that which we do for them—the order, wisdom and manner of our performance being considered.

Spiritualists have done much and proposed more, but as yet have not developed action in general order; have not demonstrated how to preserve personal freedom and yet evoke the strength born of unity. The American Spiritualist Association was an effort in that direction, and its comparatively small effectiveness thus far, is a measure of the degree of stability among Spiritualists in general. Personal criticism is utterly foreign to my purpose, but with history in view and present conditions obvious, I can but be glad to see such persons as Susan C. Waters of Bordentown, N. J., accepting service upon the executive committee of the Association, and making such an appeal as recently appeared from her pen in behalf of that Organization. It has doubtless been read by every Spiritualist, but if any have not seen it, the back numbers of the various periodicals should be perused uutil it is familiar as "household words."

The time has come when a Central Agency of moral and material power which can command the confidence of the public, by virtue of personal character and executive ability—may be the trustees of a large philanthropy and, (under general advisement,) the heart of a radical far reaching activity, in universal education and general reformation. In no way can the cause of mental freedom and human progress be so well and directly aided as in elucidating and popularizing the Science, Philosophy and Religion of a Natural Spiritualism. Therefore when such a representative woman as above referred to makes such an appeal to the Spiritualistic public, upon the motion of a committee as worthy of confidence as herself, the time and circumstances justify and even require a favorable consideration of the subject she presents, and prompt, decisive action in the premises.

Spiritualists are not poor, as a body, still less unintelligent, but——

Spiritual Assassination.

BY GEO. A. BACON.

A noteworthy communication from Dr. John Francis, published in advance, appears in the present issue of our contemporary, the *Banner of Light*, to which our special attention has been called.

Of the Doctor and his antecedents, we know nothing, but, without calling names, he sharply exposes the inconsistency and hypocrisy of a certain family, who represent, we regret to say, a large and disreputable class of half-and-half Spiritualists in every community, who are just selfish enough to clandestinely partake of the precious fruit which it unstintedly furnishes those who seek its divine hospitality; a class who are ever desirous of being the recipients of the measureless blessings which belong to Spiritualism as a practical system of beneficence—are solicitous of becoming debtors to it, while on every proper and public occasion, they are not only unwilling to acknowledge the truth of their obligations, but take opportunity to ignore and even repudiate both its phenomena and its philosophy.

We said this class of Spiritualists were "disreputable," because it was precisely what we meant. It is nothing else but downright cowardice, equivocation and dishonesty. If these traits do not signify that which is disreputable, we know not what the word means.

The Doctor above referred to, relates that as a spirit, he has been called upon to save the youngest child of a family, for whom he used to medically prescribe while living. He says:

"They hesitate not to say anywhere and everywhere, that they don't believe one word in Spiritualism, yet call upon me to come back and tell them what to do to save their child. Shame on them ! shame on them ! Their hearts have outwited their heads. Their hearts recognize the truth of Spiritualism, but, as another friend says, the blockheads deny it."

We ourself have known bigoted church members to spitefully affirm that Spiritualism was wholly of the devil, yet after exhausting the skill of the medical faculty in vain to obtain relief for a beloved daughter, assured that no mortal help could avail and that their child must die—we have known these very parents to resort to a neighbor, a successful healing medium, to resecue their child from the jaws of death. The medium, in question, knowing the parent's bitter hostility, often expressed, toward the whole subject, avowed his unwillingness to save the child's life—being inwardly assured he could do so—without the parents would agree to acknowledge, in case she did recover while under his treatment, that the devil himself effected the cure! After a prolonged struggle, the parents yielded their assent, and in a comparatively short time, had the happiness to see their daughter restored to health.

This incident came under our own observation, but whether the family subsequently disavowed their vow and repudiated their promise, we know not. But this we know, that to the discredit of our common humanity, there are too many Spiritualists under everlasting obligations to the cause who are disposed to disclaim, from fatally ambitious motives, their belief in and fellowship with the movement. Others having, in the estimation of the world, risen to places of profit and power, have afterwards professed to reject, from considerations of false policy, the means vouchsafed by Spiritualism, which secured them their position ; in other words, have deliberately sought to destroy the golden bridge which carried them safely over.

Hypocrisy and treachery have abounded in all ages and among all peoples, but the verdict of mankind has ever been—these characteristics don't pay ; and none realize it more, sooner or later, than those who are guilty. Against this species of moral suicide and spiritual assassination, we forever protest.

The Wilson-Braden Discussion.

AT LYCEUM HALL, CLEVELAND, OHIO.

E. V. Wilson, (Spiritualist,).....*Affirmative.*
Rev. Clark Braden, (Disciple,).....*Negative.*

SUMMING UP OF MR WILSON.

The defense in this discussion has not traversed the resolution which reads:

Resolved, That modern Spiritualism is worthy the support and confidence of the people.

Hence, Mr. Braden should have followed us, instead of leading off into subjects foreign to the resolution.

Our opening remarks covered the whole ground, explaining the words sustain, teachings, support, confidence, in their relative sense to each other. We then called your attention to law and testimony. We again repeat that you must be governed by the clear reading of the law under which this resolution was brought—the law of parliamentary usages.

The law requires you to throw out all testimony irrelevant or foreign to the resolution, and you are equally required to accept and apply all relevant testimony.

The following laws, to us, seem applicable to this resolution, and the application of these laws in ruling out testimony, or in accepting testimony:

1. Parliamentary usages which reject all testimony foreign to the resolution.

2. Any dissertation on religious matters outside of the resolution, or subject matter not bearing on the question at issue in this resolution, should be rejected.

3. Any personalities or abuse of persons present or not present—reject.

4. Abuse of principles or views, of creeds, or religious bodies, not involved in this resolution—reject.

5. All hearsay, or testimony of a third party, not applicable, and by Mr. Braden's own ruling ruled out.

The following testimony seems to us to be admissible under Parliamentary usages:

1. Authentic history.

2. Letters of persons above and beyond reproach.

3. Statements of parties under oath, when taken before persons authorized by law to administer an oath.

4. The oral testimony brought before you in open session.

5. The written statement of any very remarkable occurrence that takes place before many persons, they agreeing with one accord in regard to the occurrence. All these witnesses are admissible in a discussion of principles.

We now proceed to review the testimony we have brought forward during this discussion:

1. The Bible, from which we have presented you all the leading phases of modern Spiritualism, such as seeing, hearing and being touched by spirits. Instance—Samuel seen by Saul and the woman of Endor.—1st Sam., 28th chap.

2. The historical statement of Josephus, corroborating Samuel, Saul and the woman.—Josephus' Book of Antiquities

3. The testimony of Ezekiel that he saw Moses and Joshua and many other immortals, as well as how he was lifted up by a spirit.—Ezek., 11: 1, and many other places.

4. The testimony of Daniel, who saw two saints by the side of the river; Ulaia who saw the vision with Daniel.

5. The testimony of Jesus, that John Baptist was Elias, in the gospels, also of Dives, Lazarus and Abraham—Luke, 16th.

6. The testimony of Peter, James and John, that they saw Moses and Elias.—Matt., 16th.

7. The testimony of all the apostles, that many were seen after the crucifixion that were dead.

8. The testimony of Peter in prison, of the physical phenomena, and of the angel that liberated him.—Acts, 12th.

9. The testimony of Paul—Act, 9th; 1st Cor., 12th, 13th and 14th chapters; also Acts, 22d chap.

10. The testimony of Timothy.—Heb. 13: 2.

11. The statement of John the divine, in 1st John, 4: 1, and in Rev. 1st, 19th and 22d chap, besides one thousand other proofs from the Bible.

We will now call your attention to the second class of testimony produced by us during this discussion:

1. Josephus' "Antiquities."

2. Robert Dale Owen's "Footfalls."

3, A. J. Davis' works, and his letter of the 3d inst.

4. Judge Edmonds and Professor Hare's works.

5. The report of the sub committee of the Society of Dialectricians of London, England, read in full by us on the evening of the 15th inst.

6. The testimony of the Wesleys.

All these are facts in evidence before our hearers. I now call your attention to the third class of testimony before us, and its direct bearing on the resolution under consideration:

1. The written statement of A. J. Davis, in which he states, first, I am a Spiritualist; second, I have seen and held conversation with persons who once lived on earth; third, I have, at intervals in my life, exercised the functions proper to several phases of mediumship; fourth. I know that death is not the end of my personal existence.

2. The written statements and affidavits of Joseph Potts, William Potts, Andrew Potts and W. Barr, M. D. and their affirmation that these things are true. Then comes the following accompaniment, "sworn and subscribed to before me this 3d day of March, A. D. 1871—W. R. Verbeck, Mayor of Harrisburg, Pa," with the great seal of the city affixed.

3. The sworn statement of Sylvester H. Todd of Wisconsin, of spirit communion, that determines a law suit of six hundred dollars and cost, against one Nelson Walker, proving bastardy, in the courts of Du Page and Kane counties, Ill.

4. The letter and testimony of J. Antis, M. D., of Morris, Grundy county Ill., proving a spirit picture taken by Anderson.

5. The written testimony of twelve living witnesses of Crawfordsville, Ind., and Richmond, Ind., concerning spirit photography, as taken by A. D. Willis, a member of the Christian church at Crawfordsville, Ind., as well as the presentation of the pictures during the discussion.

6. The following statement of J. W. Fuller, superintendent of the public schools of Crawfordsville:

"I watched the artist closely while he was taking the inclosed picture, and know nothing about how the result was produced." J. W. Fuller.

7. The written statement of Mrs. M. B. Skinner, of Ravenna, Ohio, in regard to the Pettibone bucket phenomena.

Our fourth class of testimony may be called the living witnesses in court.

1. Dr. Newcomer, David Eddy, Father Lawrence, all old and respected citizens of Cleveland, Ohio—we called out each by name, and asked these questions:

"Are you a Spiritualist?"

"Yes."

"Have you ever seen, touched, or been touched by a spirit, once a human being?"

"Yes."

"Have you ever seen ponderable matter moved, in your presence, independent of contact with or through human physical help?"

"Yes."

"Are you willing to affirm to these things on your oath here this evening?"

"Yes, we are."

"Mr. Braden do you wish to cross examine these witnesses under oath? If so, you have the privilege. Will you take them in hand?"

Mr. Braden.—I will attend to them by and by.

2. My own testimony of seeing spirits, as follows:

The doctor of the steam Corvette, Oneida, lost off the coast of Japan, who stood in Camden, N. Y., on the 8th of February, told how he lost his life, what was his profession when he lost it, and that he was the brother-in-law of Mrs. F., her husband's brother. True to a letter. The loss of the steamer on Lake Ontario, and the saving of my life by spirit influence. The case of the unjust agent, who was found months afterwards, and compelled to make restitution of several hundred dollars. Of my being lifted into the air. Of my being moved in the chair by spirit influences. We then offered to be sworn, and go under cross-examination, which Mr. Braden did not take advantage of. Hence, he has no right to reject or deny, but fully accept.

Our fifth class of testimony may be called the judgments in open court.

The Mumler trial, instigated by Mayor Hall, under the supervision of Marshall Toker, before Justice Browning, in New York City. The charge was, obtaining money under false pretenses in taking pictures of the disembodied spirits of the dead. That one Mumler received various sums of money from sundry parties or persons at various times, through trickery, jugglery and deception.

The case came to trial with public opinion against Mumler. Detectives, artists, authors, editors and scientists, backed by the municipal authorities, were pitted against this one man, and during the trial the following witnesses were called, and swore to the following facts:

1—Mr. Gilmore, of *Harper's Weekly*, swore that he was detailed to work up the case against Mumler. Had done so. Had many pictures by Mumler, and that there was no fraud or trick with Mumler. That he had investigated the pictures of those who imitated Mumler, and detected them every time. That he was not a Spiritualist.

2—Mr. Fenshaw, an artist of high reputation in New York City, testified that he got a picture of his mother, who had been dead twenty-eight years, and that the picture was fully recognized by every living member of his mother's family, and that he was not a Spiritualist at the time the picture was taken.

3—Mr. Livermore, one of New York's greatest bankers, swore positively to the picture of his wife, and that there was no collusion or trick in the case.

4—Mr. Silver, of Hudson or Poughkeepsie, swore that Mumler came to his rooms, and with his material and instruments took pictures of the dead that were fully recognized, and that it was a reality. "I am a first-class artist; not a Spiritualist at the time those pictures were taken."

5—Judge Edmonds swore to the facts, the recognition, and reliability of spirit photography.

6—Professor C. E. Varley, C. E., an electrician as well as chemist, having charge of the Ocean Telegraph—not a Spiritualist—swore, first, to the fact that he had had spirit pictures taken of parties who died in England years ago, and who were never in America; second, stated that matter not visible to the naked eyes could be photographed, and that spirit photography was a fact.

7—Marshall Toker testified to having pictures taken—could not detect fraud, but believed it to be a fraud. His belief was ruled out.

I extract from *Harper's Weekly* and New York *Herald*.

The sixth class of witnesses we present you may be called inferential, as well as positive.

The admission on the part of writers and ministers of the gospel that these things do take place and are a fact, but are evil, and their tendency is to evil, and that the spirits doing these things are the spirits of wicked dead men.

Thus we present you our classification of testimony introduced here during this discussion, on our part.

Mr. Braden, on the negative, has presented his testimony under the following heads or classifications:

1—He admits, first, that the sainted dead exist.

second, that the wicked dead exist; third, that the sainted dead on one or more occasions, manifested in the past, but that these were extraordinary occasions.

2—That the demons and devils of the Old and New Testament were the spirits of wicked dead men.

4—That the sainted dead and wicked dead continue to exist, but do not now communicate, or influence mankind.

4—He admits the phenomena of Spiritualism, "for I have seen the most, if not all of it," but denies our conclusion that it is the spirits of disembodied men, and affirms that it is the result of our own embodied spirits.

Mr. Braden accounts for the phenomena as follows:

1—Trickery, jugglery, collusion and imposition.

2—Hallucination, delusion and insanity.

3—Unconscious muscular action—unconscious mental action through the nervous odil force.

4—That it is mesmerism, somnambulism, and nervous odil or odic force.

5—That it is the result of our own embodied spirit. Asking the question thirteen times, "Who shall limit the power of the spirit in the body? Are there any limits to the embodied spirit? Can we limit the power of the spirit in the body?

6—Anderson and Blitz, and other magicians have duplicated all that the spiritual mediums have done. McQueen and others, once shining mediums, now declare that they were liars and cheats. Why not all liars and cheats? The insane and drunken men and women see spirits, call on spirits. Are not all seers, mediums and speakers insane or drunk?

We find quack medicines everywhere and false receipts of wondrous cures published by the volume. Are not all their healers quacks, cheats, humbugs and impostors?

The above candid statement covers the whole case, as told by Mr, Braden.

Now, let us look at his testimony—his witnesses. Who are they?

1—An insane man—his father in chains—in prison—in the debtor's room, sees through a wall, and at the distance of thirty-six miles sees his little daughter fall into the fire. This accounts for Spiritualism. What would a court of justice do with the testimony of a madman thirty-six miles from where the fact of the burning occurred? Mr. Braden has ruled it out.

On the other hand, we account for it on the spiritual proposition that his father was mediumistic, and that instead of the father being insane, he was passing through a spiritual development—for after he recovered, up to his death, he possessed a power in clairvoyance he never possessed before. Hence, his witness testifies for us, if any one.

2—McQueen & Co. are convicted liars, all of them impeached in courts of justice. Hence, their testimony is not admissible.

3—Mesmerism, somnambulism, clairvoyance and odil force, all testify on cross-examination.

We are controlled, directed by, and act under the directions of disembodied spirits, and are the links in the eternal chain of infinitism connecting man with angels. Again his witness testifies for our cause.

4—The unconscious mental and muscular actions all testify to the control of disembodied spirits.

5—Tricks of jugglers, of impostors, hallucinations, insanity, drunkenness, and revival meetings, are foreign to this discussion, and are outside of our resolution.

The phenomena occurring with the Jerkers, and their treeing the devil and barking at him when in the tree; the subjects of a Methodist camp meeting treeing Jesus and pulling him out of the tree; the tricks of Anderson and Blitz; the confession of Giles the criminal—all are foreign to and outside of this resolution.

(To be continued.)

Where pure affection prevails, odorous gales sweep over the eternal hills, as the fire of the golden censer perfumed the Temple.

To-morrow and--To-morrow.

BY J. WETHERBEE.

Who would not prefer hope without wealth to wealth without hope? So much of hope, so much of happiness. The hope that is the certainty of a future life. The trials of this life are of small moment. In life's journey, here and hereafter, could we see, with the eye of prevision, ourselves on the elevation beyond the descent, we would go boldly into the shadow fearing no evil.

A. B. Child, writing in the "Golden Rule," pens this: "A revelation of the fact of a hereafter existence is of no use whatever to man or woman in this life. Any preparation for a future life is of no use whatever—and more, it is impossible." I like to turn over the furrows of thought and inspect the truth that heaves in sight, when I can find any. In this way I turned up the above quotation; it glistened for a moment, but it was not the pure article. There is a yellowish mineral often found, and vulgarly called, for its semblance, fools-gold; so also we turn up sometimes a bit of fool's truth, but like the other it has no value, except to show how goodly an outside error sometimes hath. The sentence quoted from A. B. Childs is a specimen; it sounds well; its euphony is perfect; its brevity expressive, but it is only fools-gold, or fool's truth; it tarnishes on exposure.

Let me quote another on the same subject, to show the difference between fool's truth and pure truth. It is from Ernest Renan: "If all of us while we are alive, could once a year calculate on a moment long enough to behold those loved ones whom we have lost and to exchange but two words with them, death would be no more death." The assertion I make in reference to these quotations, needs no elaboration or argument. The thoughtful soul feels the latter in his heart to be essential truth. If one is truth the other cannot be. I suppose wisdom would suggest that I stop right here and write no more, unless it be to say, as the parson sometimes and too seldom does, "Let us unite in silent prayer."

I ought to add, no one must understand me to have said that A. B. Childs is a specimen of base metal, for we all know such is not the fact. I am referring only to the special statement quoted. The revelation of the fact, as the world is in possession of it—that is no fact at all; a revelation where nothing is revealed—a poetical future, pictured in such a manner that it cannot be true, and no rational man would wish it to be true if it could be. If that had been Mr. Child's idea, I should have no dispute with him. If instead of being A. B. Childs, the optimist, he had been a Rev. A. B. Childs, a Presbyterian minister, and had dropped that thought, as the blossom of an ism—that believed fore-knowledge was foreordination, and that therefore some are born to be saved, and some are born to be damned—he would have been logical, and if his premises were true, his jeweled words would have been true also. In such a case, the sentence referred to, like folios of others from the same clerical sources, would have been unworthy of passing notice. But A. B. Childs is no such Rev., but is one of the tongues and pens in the "new awakening;" one of those who has had "the revelation of the fact" in our modern sense, and on that account I pick him up. That the older revelation is no fact, only as defined collaterally, by our latter and better light, I refer again to Renan. He is both a scholar and a Christian, whose intellect sees beyond the revelation, so called, and that the momentous fact is wanting, for in his quoted words, he says, "if only a moment long enough;" "if only two words"—accenting the doubt—such a revelation of the fact may be of no use, but our fact, Mr. Childs recognizes, and he must have become swamped in his optimism not to see that a revelation of a hereafter is a use, and a preparation both possible and desirable.

An optimistic argument would be both lengthy and useless. "Whatever is, is right," no one can dispute, and no one wants to. In our hour, be it seventy or seven thousand years, we have to do with the relative and not the absolute How far we are pawns, moved from the outside, no one can tell; that we are something more than pawns, he and I both know; and by virtue of that "something more," we can better our future condition by preparation, and the name of the paper, "The Golden Rule," from which I quoted, will suggest how to prepare.

"The gates of heaven are closed to him who comes alone;
Save thou a soul and it shall save thy own."

So wrote the Quaker poet. Though poetry, it suggests a profound truth. If there is any one thing more universally stated than any other by the voices from the other side, it is in substance this: "That as we sow, so we shall reap," and we in our own souls feel that it ought to be so.

I am not forgetting that men are pretty much what their mothers made them; and in this light many a saint with his anti-natal start, and the conditions which he did not make, is no better than many a sinner with his start and his conditions. But even then, all can gain or lose by preparation. In a word, we can warp our orbits out of line and to a certain extent make our own future.

If my own testimony is worth anything, the "revelation of the fact" to me, has been of use. I would not swap it for a liberal education, or a palace on Commonwealth avenue. I know I am a better man, and others know it too, for the "revelation of the fact." I do not expect to be one of the nobility in the Summer Land, but as far as I have thought of others' good as well as my own, or subdued myself and remembered my brother, I have made preparation for that "future." There is room for improvement, and I hope by my own efforts and the aid of good influences, to move in that direction a notch or two farther, feeling sure that by so doing I am not taking stock in any bogus concern, or wasting my efforts for that which I will not be compensated for.

As surely as a man can, and does if he be a prudent man, prepare for the morrow—so can he as surely prepare for that other *to-morrow* which sooner or later will come to all the sons and daughters of earth.

Senator Howard.

In our remarks of the late Senator Howard of Michigan, we said (on what we deemed excellent authority) that he was disappointed in not being re-elected to the Senate. Mr. W. S. Wood, the Secretary of the Republican State Central Committee, writes to us from Detroit that we are wrong in this statement. Of course, therefore, we recall it. Mr. Wood writes, however, that the *Golden Age* gave the most satisfactory account which anywhere appeared of Senator Howard's spiritualistic views. We quote a passage from Mr. Wood's letter to us as follows: "Since his spirit and body parted, he has given repeated evidence to his friends that he 'still lives,' and is able to manifest himself to them with the most satisfactory tests of his identity in spirit life and form. It was the evening before your article was re-published here by the local press, that he appeared in a circle and specially requested that the assertion I have referred to, be corrected. At that time not a person in the circle had seen your paper, or knew that such a statement had been made about him. Whether you credit the statement or not, you will gratify many of his friends by giving currency to this request, that the error be corrected where it was first made." Mr. Wood assures us that he himself within a week after Senator Howard's death, had an unmistakable communication from him in the spirit world, and that in this communication he desires the *Golden Age* to say to its readers that he was *not* disappointed in his non-election. His anxiety on this point was because long before his death, the spirits had prophesied to him that not he, but another candidate, would be chosen. We simply state the facts, without comment.—*Golden Age.*

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J. M. PEEBLES, HUDSON TUTTLE, } EDITORS.
A. A. WHEELOCK, MANAGING EDITOR.

Spirit is causation.—"The spirit giveth life."—*Paul.*

"RESOLVED, *That we are Spiritualists, * * * and that any other prefix or suffix is calculated only to retard and injure us.*"

☞ **Understand It.**—All business transactions relating to THE AMERICAN SPIRITUALIST, and all moneys for subscriptions, advertisements, etc., should be sent to A A. Wheelock, the Managing Editor. J. M. P.

The Future State.

A THEOLOGICAL PROBLEM.

Do right, act justly, love your race. Then will you softly close your eyes in sleep when age has settled on your earthly form. No shadow will darken your soul, but peacefully will the internal unfold itself, and you will awake in Heaven an angel of light.—THE SAGE.

But my mind, by I know not what secret impulse, was ever raising its views into future ages, strongly persuaded that I should then only begin to live when I ceased to exist in the present world. Indeed, if the soul were not naturally immortal, never, surely, would the desire for immortal glory be a passion which always exerts itself with the greatest force in the noblest and most exalted bosoms.—CICERO.

A belief in the immortal existence is perhaps more universal than that in the existence of the gods. There are tribes of men too low to entertain it, but it seems that no high state of advancement is requisite for its rudest form. It is, from its lowest to its most perfect estate, a reflection of the intellectual status of its recipient. The savage passes to a land where the chase is successful, a country stocked with game. They place in the grave of the dead warrior his bow and arrow, and provisions for his lonely journey. All go to one place. As man advances, orders of merit are recognized. The good are separated from the bad. Either directly or through mediators the gods pass judgment on mortals.

The doctrine in Hindostan and Egypt early attained a complex expression. The spirit, although immortal and descending from eternity, became involved in the vortex of metempsychosis, and was compelled to follow a weary round of being. The belief has descended to the present in the petrified theology of Hindostan. The visible body contains a subtle, invisible body, to which the spiritual faculties are assigned. This spiritual body is not cast off at death, but accompanies the soul in its transmigrations until it is left at the beatific absorption into the bosom of Brahm. Then it returns, and is again clothed with a physical body, the form of which depends on the character of the soul that last inhabited it.

This expression of the doctrine has been more widely received than any other. It was early transferred to Greece, and appears in the songs of her bards and the speculations of her philosophers. Greece always had her skeptics, but immortality was defended by her best minds. Her philosophers built up metaphysical arguments with similar tact and acumen to that manifested by metaphysical theologians of to-day, and equally well succeeded in asking more questions than they answered. Her poets dreamed of Elysian fields, and her people received their fancies with the same relish they did the lucubrations of her sages. When there are no facts to guide the vaulting imagination, there is no predicting whither it will take its erratic course. The doctrine, as prepared by the Grecians, was received by the Romans.

The priests early seized the doctrine and forged out of it claims for the spirit. It gave them not only power over the body, but also enabled them to blast the immortal being. It would be inferred that the chosen people of God, from the beginning, had a clear and perfect conception of immortal life. As a cardinal doctrine of religion, and incentive to morality, they should have understood its elements, and their sacred books definitely expressed it. These books indicate their human origin by their conflicting statements of this important subject, at times showing that the writers had a dim idea of futurity, at others they positively deny it. The early writers placed the seat of the soul in the blood, the breath, the heart and bowels. Their ideas were fluctuating and indefinite. The future state was a dark, joyless, conscious state like the shadow-land of the Greek poets. The prophets could be evoked by witches, and favorites of the gods like Enoch and Elijah were miraculously translated. Again the doctrine is positively denied in the Sacred Word. "As the waters fail from the sea, and the flood decayeth and dryeth up; so man lieth down, and riseth not; etc." "For there is no work, nor device, nor knowledge, or wisdom, in the grave, whither thou goest." "For that which befalleth the sons of men befalleth the beasts. . . As the one dieth, so dieth the other; yea, they all have one breath."

During the exile, the Jews imbibed from the religion of Zoroaster a more complete idea of immortality. Henceforth the sacred writers speak more definitely, and in Maccabees a moral application is made. It is used as an incentive. The righteous are to be happy; the sinful, miserable—in the next life. At the advent of Jesus we find three phases of the belief entertained by three distinct sects. The Pharisees maintained the resurrection of the body, an idea older than the Egyptian pyramids. A divergent portion received also the doctrine of transmigration, and must have also entertained the companion belief of pre-existence. The Essenese believed in a future state, when the actions of this life would be rewarded or punished, but discarded the corporeal resurrection. The Sadducees were doubters, and entirely discarded the doctrine. Such was the influence of revelation on those for whom it was especially designed.

The advance of the idea of a future state, as a reflection of the receiving mind, kept pace with intellectual growth. It has been discarded by many great thinkers, and received by other minds equally great, and it would seem that the abilities of metaphysics were exhausted in the arguments on either side.

The New Testament as well as the Old, leaves the subject of the *form* of future existence, indeterminate. From them certain sects claim the resurrection of the body and its re-inhabiting the earth, others the reverse. Some claim the eternal death of the wicked, others their eternal torture.

The belief has been used to terrible account by the priesthood. The ghastly theology of Christianity turns on immortality. Hell and its fearful despot are the stock-in-trade of the protestant, and praying souls out of purgatory the lucrative business of the Catholic priesthood.

Man having fallen, and thereby committed an infinite sin, must be saved. This theology does not trouble itself about this life, but is vitally concerned with the next. Earthly life is too brief for it to carry out its diabolic schemes of endless torture. Eternal life must be admitted for that purpose. It breaks the continuity of existence at death; what is good for this life may be damnation for the next; overrides all laws and howls the doom of myriads damned.

Metempsychosis does not meet the scientific demands of an immortal existence. It involves the birth and existence of every living being in direct interference of a personal God, a perpetual miracle. If the spirit clothes itself with flesh through embryonic growth, then it follows that generation itself is only another name for this process, and could not exist without a spirit ready to be incarnated. The science of life, in such case, would become valueless and visionary. While every fact of science opposes this theory, it has not a single evidence of its own to bring in support. The vague sense of double existence, or a preceding state, to which is given so much weight, is fully explained by the well determined duality of the brain, both hemispheres normally receiving the same impression at the same instant, and thus combining them as one, as the double organs of seeing and hearing convert two waves, or two images, into one. But abnormally, one hemisphere acts slower than the other. An indelematic interval of time intervenes between the two actions, and one is projected into the past, confounded with things remembered. The theory is opposed to science as it breaks the continuity of evolution and substitutes miracle for law.

As sure as creation is pervaded by a fixed and determinate plan, is it certain that man's future life, whatever its form may be, constitutes a part of that plan. When we survey the realm of causation this unity cannot escape us. All causes and all effects tend in one direction, like the irressistible set of a great current. The evolution of organic life out of the primeval slime, its progress through successive types, ascending step by step the ladder of existence, through molluscs, fishes, reptiles and mammals, to man, indicate terms in the series of advance. Is man the last term? Shall causation, having reached its limit in organic forms in him, go no further, or expend itself in making him more and more perfect? Then to our finite reason, nature is a failure. The perfection of physical form was reached years ago, and advance has been diverted into the new channels of moral, intellectual and spiritual life. Only in this direction is unlimited progress possible. Man's immortality thus becomes a part of Nature's plan; the great end and aim of creative energy. Not a foreign element introduced at death, nor a supernatural state, but an evolution from physical existence and amenable to determinate laws.

The future state thus considered is no longer a part of theology, but a portion of knowledge, and its religious and moral bearing is radically changed. What its superstitious inculcation yields has already been noticed. It often has a beautiful effect on the life, but more often in the past became a terrible engine of misery and degredation, as it was manipulated by craft and unflinching selfishness. When made a part of accurate knowledge, stripped of supernaturalism, held to the rule of law; when reduced to the province of science, and viewed with calm reason, immortality becomes the crowning desire and blessing of human life. Under its best phase, as a religious institution, the future of the righteous was a curse; and Prometheus bound to the rock, with insatiate vultures tearing his vitals, is an appropriate symbol of man forced to accept an immortality of despairing misery or passive inactivity. Ennobled as the goal of physical causation, emerging from the slime of superstition, taking rank with sister sciences, the future life, with its lofty ideality, reacts with irresistible force on the earthly existence. H. T.

Dr. Bellows, Unitarian, declares in the *Liberal Christian* that he "believes the New Testament account of the generation of Jesus—*begotten by the Holy Ghost.*" He further says, "We like to believe these chapters—Matthew and Luke—genuine, and gladly accept the idea of Jesus as without any Father but God." This is supernaturalism to the brim.

Slandering the Shakers.

The *Herald,* (Brooklyn, N. Y.,) copies the Troy *Times'* report of the Shaker Convention held in Troy, and editorially denounces the admirers of Ann Lee and the whole Shaker fraternity, with a bitterness that is absolutely surprising. Take this extract as a sample:

"What is under the ban of the police in Broadway, New York, as prostitution, calls itself Shakerism in Lebanon, and spreads out its filthy eloquence and moral debauchery on the public platform at Troy. We hold our hands up in holy horror at the Mormonism of Utah; establish midnight missions for fallen women in Gotham, and look with toleration upon Shaker debauchery, and call it one of the liberal sects. The artful dodgers who made the incoherent speeches at the Troy conference, flaunt their contempt for decency and order, because they think the time has come when they dare. Their hypocrisy is observable, notwithstanding their studied chaos of language, and their indecency has acquired that boldness which would warrant legislative interference."

Who is this editor? Citizens of Brooklyn, answer—who is this Brooklyn editor of the *Herald,* that coolly slanders and villifies the best people—the truest followers of Jesus, on earth? Had he lived in the Nazarene's time, he would undoubtedly have joined in the mob-cry of the Pharisees—"crucify him, crucify him!—down with the "blasphemer," the 'seducer", and the "wine-bibber!"

Evidently, this writer is unacquainted with the pure, peaceable and self-denying lives of those who, throughout the country, constitute the Shaker fraternities. The Troy *Times,* and press of the city generally, spoke highly of the Shakers, in joint convention with the Spiritualists, because they have long known these people personally. At Watervleit, only seven miles from Troy, is the oldest established Shaker Community in America. At Mt. Lebonan, some thirty miles distant, is another. Accordingly the Trojans are well acquainted with these *Believers,* usually termed Shakers. They are in fact, their neighbors.

Consider these charges—"prostitution," "indecency," "moral debauchery," &c. We have only to say to this editor: there's a coffin to be made; there's a grave to be opened; there's a Bible that says, "thou shalt not bear false witness," and there's a "judgment to set," which judgment, we are very sure, will provide no "easy-chair" for this Brooklyn editor of the *Herald,* unless he speedily and humbly repents of his manifold sins.

The *Universalist,* of Boston, is hurling thunders at the head of the Rev. Herman Bisbee, a Universalist clergyman of St. Anthony, Minn. The crime is heresy. Among the charges are these: He advocates the "claims of the radical movement;" he scouts at all "supernatural religion;" he pours contempt on the Bible by saying "it contains things coarse, cruel, and unbelievable." This Universalist journal finally tells Mr. Bisbee that he has "no right to pass himself off as a Universalist clergyman." This has the ring of the Pope. The Universalist sect is continually growing more narrow, bigoted and popish—and yet many Spiritualists support their societies. Beautiful consistency!

The New York *Christian Leader* says:

A reason given why Gov. Jewell falls behind his party in the recent Connecticut election, is the circumstance that he signed the call for a convention to put the name of God into the Federal Constitution. This certainly was an unwise thing in him to do; but his friends now tell us that he erred *ignorantly,* not anticipating the sectarian character of that convention.

If Gov. Jewell fell behind, or failed in his election, the people served him right! He had no business to be ignorant of this "sectarian character" of the Orthodox movement on foot to put "God" into the Constitution. Let Gov. Jewell's folly be a warning to all oily-tongued politicians. Unitarians, Spiritualists, Quakers, Israelites, Theists and Free-thinkers, *all* are a unit upon this matter.

James Burns, presiding genius at the Spiritual Institution, 15 Southampton Row, London, is lecturing with great success in the Provinces, upon Spiritualism and the destiny of humanity. If the worker wins he is sure of success.

The Centenary of Robert Owen, the distinguished philanthropist, took place in England, May 14. This eminent reformer was a pioneer Spiritualist, and his son, Hon. Robert Dale Owen, is well known as one of our most prominent American Spiritualists.

Thanks, D. W. Hull—your name, with quite a long list of others, is down for the *Anacalypsis.* The suggestion of yours that "speakers and all others interested in Spiritualism," make out as near as possible the number of Spiritualists in each locality and forward to the editors of the Year-Book, is a good one. Will lecturers heed it, sending their statistics to Hudson Tuttle, as *we* are generally on the wing.

D. D. Home, quite famous on the Continent for mediumship in the line of physical manifestions, is about to marry into another Russian family. In reply to a communication in the London *Standard,* slandering him, Mr. Home writes:

I had a sapphire ring presented to me by his Majesty the Emperor of Russia, and one of trifling value from an old friend. In the latter was an emerald worth two or three pounds, and *this* is the only emerald I had.

The *Leader,* Universalist paper of New York, commenting upon the centennial relating to Hosea Ballou, the once distinguished Universalist clergyman of Boston, is forced to say:

But—unfortunately we think—Mr. Ballou was a Calvinist. We regret the success which attended his effort to impress this theory on the Universalist mind. Mr. Ballou saw the origin of sin not in the soul, but in the fleshly temptations.

The editor rightly calls this Ballou-Universalism "Materialism." And yet many Universalists continue to preach that all sin, all imperfection pertains to the flesh. The fleshly body once dead, and the man, in the "twinkling of an eye," is resurrected equal unto the angels," pure and holy. If such Universalism be true, it is equally true that

——"Judas, with a cord,
Outstripped his Lord, and got to Heaven first."

The Rev. Dr. Dollinger, the most distinguished Roman Catholic scholar in the world, comes out boldly in Germany against the disgraceful dogma of the Papal infallibility. He declares he "will not die with a lie on his lips though the Church commands it." All the Munich professors in the University, save two or three, stand by the venerable Prelate Dollinger in his Luther-like bravery. The King of Bavaria, disregarding Dollinger's excommunication from the "sacred office" and the Papal thunders from Rome, attends the pontifical high mass celebrated by this heretical prelate. Thinking Germany is thoroughly aroused. Its liberal Catholics are more Protestant than many of the Protestant sects themselves. In Austria, the municipal council of Vienna has expressed deep sympathy with the movement in Germany under the generalship of Dr. Dollinger. A large number of the Austrian clergy, in fact, are heart and hand with the German revolt against the Pope's Infallibility. One of the most eminent priests of Switzerland, Father Egli, is also out against the infallibility dogma. In this the Luzerne Government supports him. When Christian France gets through with its civil war and Christian throat-cutting, Paris will again listen to the eloquent tongue of Pere Hyacinthe. While Prelates, Priests, and University Professors, are rising up on the continent under the very shadows of these costly cathedrals, resisting the arrogance and impudence of Rome under rule of Pius IX, where are our American Purcells and Kenricks?—Quietly and *cowardly* silent!

Emma Hardinge, writing to the "Banner of Light," says:

"When Spiritualists, who are so fond of repudiating law, but are so particularly strong *upon the law of their own opinions,* are sufficiently in harmony with the laws of right and good order, God and Nature, as to be recognized for a law-abiding, law-loving people, their enactments will no doubt be acknowledged as legal, and ceremonies sactioned by their ministers wil not endanger the good name of those who participate in them."

Ninety-nine hundredths of life's law-suits and crimes, trials and troubles afflicting men, are caused by women and private property; and, doubtless, the same number of the cares, jealousies and sufferings that perplex women, are produced by *men* and private property. Remedy—the divine unselfish love of Jesus, and the divine life of the Apostles after the pentecostal baptism. All property held "in common"—and the lifting of earth-earthly mortals transfigured through spiritual growth up to Heaven, beginning with individual self.

Such as have risen up into the Christ-life will not marry. Jesus lived unmarried. Those walking like him in the newness of the resurrection, will give outer birth to thoughts, ideas, principles, rather than "flesh and blood" that cannot "inherit the kingdom of God." Those of the world, on the earthly plane, yet noble in purpose, will marry in harmony with the laws of physiology, psychology, and a healthy distributive adaptation of the temperaments. Their children will be few but choice—*love children,* desired, owned by both parents and rightly educated. Those on the animal plane, ill-adapted, epileptic, syphilitic and otherwise diseased, will not under any consideration be permitted to marry, generating and intensifying their diseases in offspring. These are the initial steps to the establishment of the "kingdom of heaven upon earth." Two classes certainly will object to the above, the selfish and the sensual.

Christianity a Failure.

BY GEO. A. BACON.

This is substantially the voluntary confession of the *Southern Churchman.* Unwittingly we have here "a Daniel come to judgment!"

According to Luke, we read that Jesus says, "Out of thine own mouth will I judge thee." Alas! for the church, it is no difficult matter to conceive what his verdict would be, if rendered to-day.

The *Churchman* earnestly desires to know:

"What is to cure the divisions of Christendom? The Eastern Church is divided from the Western, with any number of sects within it. The Western, so far as it is Roman, proclaims that it alone is the Church, while there is error enough in it to sink all its members. Protestant churches in Europe are divided; but when we come to this country, the number of sects is fearful. Seven different kinds of Methodists in one city! Eight different kinds of Baptists in a small part of one State. Seven different kinds of Presbyterians in the United States. And our Church Quarterly tells of seven schools of thought (though still one church) in the Episcopal Church. What is to be done? One thing is evident enough—calling hard names will not remedy this; envy, hatred, malice, and all uncharitableness, will not effect a cure. What is to be done?

Evidently there is absolute need of *something* which shall be a vital improvement on the past, for are we not going from bad to worse continually? It is a good sign to see that our church authorities, at least in certain quarters, are waking up to a practical and realizing sense of the innate efficiency and absurdity of their plan of salvation. This is the first necessary step, a public confession of which is in the right direction. After a complete consciousness of this fact, the next progressive movement is comparatively an easy one, and all subsequent steps become so proportionately. Even Solomon says, "Knowledge is easy to him that understandeth."

This further confession which the *Churchman* makes in this very connection, is replete with encouragement.

"When all Christians are filled with love to God and man, we may see a remedy. At present we only can confess, we all have sinned and have done wickedly. God alone can heal our divisions and dissensions."

At present we ask for our church friends, greater mental illumination, a more rational system of religious philosophy, more spiritual unfoldment and their natural and legitimate results. Truly then, "the world will be the better for it."

DEATHLESS FLOWERS.

BY ALICE CARY.

I tell you God is good, as well as just,
And some few flowers in every heart are sown;
Their black and crumpled leaves show but as dust,
Sometimes in the hard soil—sometimes o'grown
With wild, unfriendly weeds they hidden lie
From the warm sunshine, but they do not die.

Pressed from a natural quickening by the might
Of sin, or circumstance, through the evil days,
They find their way at last into the light,
Weakly and pale, giving their little praise
Of modest beauty, and with grace most sweet
Making the garden of the Lord complete.

Editorial Correspondence.

Leaving the beautiful progressive town of Omro, we lectured two evenings at

EUREKA,

a small village on the Fox River, about midway from Omro to Berlin, the name of which, like the State motto of California, to those who had never heard of Spiritualism before, we hoped would be sufficiently applicable for them to exclaim with the gold hunters of that far off land, in the early days of its settlement—"Eureka!" "We have found it."

Whether any such result was realized we cannot state. We were kindly tendered the use of the neat little Unitarian Church, for our lectures, which the liberality of opinion of that intelligent community has caused to be erected. Mr. Whitefield, a talented young man of culture, without priestly arrogance and dogmatism; with most liberal opinions and broad views—in fact one of the broadest of "Broad Gaugers,"—we found there with the "harness on," doing good service in that section of the State, in liberalizing the minds of the community, and thus preparing the fallow ground for the divine truths of Spiritualism.

While in the vicinity of Eureka, we spent a few pleasant hours under the hospitable roof of Mr. Westover, an "old line" infidel, formerly a regular "hard shell," who certainly ought to put his experience with the spirits, and their dealings with him, into a book; for although he was not traveling upon the "highway" yet was he thrown *prostrate* upon the ground while plowing in his own fields, by spirit power, until like Paul, he was *willing* to confess what the power was that came so unexpectedly and in direct opposition to all of his wishes and feelings, secured sufficient control of both mind and body as to lay him down three times in one day, in the furrow his farmer's plow was making. Here, also, we had a pleasant interview with Mrs. Maitland, Mr. Westover's sister, who has recently been developed, under spirit influence, to paint beautiful likenesses of spirit children, not knowing who they are for, one of which was recognized—her first one—by the mother of the spirit child, upon the picture being presented for view in the Omro Lyceum.

Both child and mother were perfect strangers to Mrs. Maitland. Her last and by far the most elaborate, was brought to the Omro Lyceum, the Sunday we were there, and thus far unclaimed. It is not our purpose to describe these pictures, or the most marvelous manner in which they are produced. They are *wonderful!* Mrs. Maitland has also fine inspirational influence, as her poems, frequently appearing in the columns of this paper, testify.

Our next point was at

BERLIN.

Gave one lecture in this enterprising, business town. Spiritualism is no new thing here, and yet very little understood by the community in general. Brothers Smith, Hamilton, and a few others, hold on firmly, and are outspoken in its defence.

This community is favored with the ministrations of Rev. Mr. Stone, a man of earnest soul, scholarly, liberal and broad in his views, and so lofty in courage as fearlessly to say from his own desk, in a sermon, that according to the modern view and understanding of the term, *he was not a Christian!* A small circle of intelligent, liberal minds, are moving on with him to the ultimate of all true freedom—Spiritualism.

Our lecture was well attended, considering the unfavorable circumstances of weather and meetings, which would naturally tend to materially lessen the size of an audience for one lecture.

During our brief stay we officiated for Bro. Stone, who was out of health, at the funeral services of Mrs. Hathaway, an elderly lady, an old resident, respected and highly esteemed by the community; she had lived a noble life, without any belief in so-called Christianity, or connection with any church, and passed out of the body firm and strong in the knowledge that Spiritualism affords of a future existence.

We next gave three lectures in one of the neatest and most pleasantly located towns we saw in Wisconsin, called

RIPON.

Here we found our old friends, Mr. and Mrs. Brown, and many others, in this lively New-England-looking town, whose acquaintance we were glad to make. A neat little church is owned here by the Liberalists and Spiritualists, and although like most of other places, for want of union and concert of action, no regular meetings are held; still, the increasing interest and attendance at my lectures plainly indicated the deep hold that the truths of Spiritualism have here. When will Spiritualists awake to the necessity of taking hold unitedly and providing for lectures, as they would any other business arrangement.

It is a matter of deep regret that where a comfortable place for meetings can be had, and that without much expense, there should not be interest enough and unity of purpose to direct the abundant means in every such locality to the support of regular lectures, and such other means as will aid to extend the knowledge which Spiritualists possess, to others. Spiritualists of Ripon and other towns not remote, should look to this matter, and unite their efforts in having regular stated speaking on this subject. The cause of truth and the interests of humanity demand it.

Our stay here at the pleasant home of Brother and Sister Brown, though short, was a constant social and spiritual feast; one of those delightful experiences often gathered by the missionary "pilgrim" in Spiritualism, into the golden urns of memory, to remain an ever blooming flower on life's rugged pathway, too beautiful to die and too sacred to be forgotten.

A. A. W.

(*To be continued.*)

Another Silver Wedding.

BY GEO. A. BACON.

We see by the Haverhill (Mass) *Publisher* that our well-known Spiritualist friends, Mr. and Mrs. W. W. Currier—parents of Mary E. Currier, the famous musical medium—celebrated the twenty-fifth anniversary of their wedding, on Wednesday evening, May 17th, on which occasion a large and social gathering of their many friends assembled at their residence, accompanying their visit with beautiful testimonials of friendship, composed of silver, and intended for service rather than ornament. The party was a highly enjoyable one both to the recipients and the contributors. Happy inspirational speaking, vocal and instrumental music, the consumption of choice viands, and social intercourse, made the merry hours speed rapidly by.

The reason why we were not there was simply because of our inability to be present in two places at one and the same time. Yet though absent in body, we really formed one of the invisible spiritual entities who mingled in the joyousness of the occasion.

Belvidere Seminary.

It is with pleasure we recommend this school to the attention of Spiritualists and Liberalists. While "National Conventions" and "American Associations" have *talked* about the necessity of a liberal school founded on progressive principles, appointed committees and sent out missionaries, the Sisters Bush have engaged in the practical scheme of establishing such a school, and have succeded beyond their most sanguine hopes. In the present state of reform, we must look to individual effort far more than to organizations for practical work.

The proprietors have labored year after year, to find their efforts more and more fully appreciated. Their Seminary originally intended for girls, they have been compelled by urgent solicitations to open for boys as well, so that it now furnishes all the facilities of a thorough education to both sexes.

The editor of the Williamsport *Gazette*, who has a daughter in this school, in a lengthy article in its praise, writes as follows:

"When pupils are sent from their parents to this school, they are sent to a home. There is no impassable gulf between professor and pupil, no separate tables or different fare, but, like a pleasant family, all meet together at their meals. The same fraternal plan is followed throughout. The lessons are elaborated and explained for the purpose of having them understood. The pupil is encouraged by pleasant incentive instead of forced by puritanic commands; the hours of recitation are pleasant and profitable; not a place where pupils are frightened out of all they have studied, by frowns and severe looks, threatening punishment for the slightest misunderstanding. Out of school hours, the garden, the field, the woods, are made play grounds, wherein the professors and pupils obtain strength of body and improvement of mind by a study of nature and its wonderful books. In a word, the whole plan in teaching, in government, in recreation and in opinions, might well be summed up in the words—liberty, equality, fraternity; but the liberty does not mean license, the equality is not undue familiarity, and the fraternity is not impudence and presumption. It is a regulated fraternity, polite, respectful, considerate. We asked the question: "Do you know any discontented boarders here?" The prompt reply was: "Not one, we all feel at home here." We think few boarding schools could find its boarders so unanimous.

Another very important matter in this school is the discouragement, rather than the encouragement, of extravagance in dress. The attention paid to frivolity, fashon and dress, in so many boarding schools for girls, is a very serious objection to them. Here, the inside of the head is deemed of more importance than the outward adornments; the health of the body more cared for than the fashionable cut of the apparel. Health of body and mind is the aim of the institution, and great care is taken to preserve the powers and faculties of both."

H. T.

An effort has been made to get up a joint debate between W. F. Jameison and Elder Cornell, but this the Adventists refuse to agree to, as, according to their printed circular, they are afraid of the influence that surrounds spiritual speakers, and that insomuch as what most people call mesmeric or psychologic is simply Satanic influence, they do not wish unnecessarily to come under it. The Adventists have issued 1000 copies of Elder Cornell's address, and are freely circulating them in the city. They also hold prayer meetings on the nights of the lectures at Stuart's Hall.—*Cor. Sturgis Journal.*

If men must have a religion, it is at least gratifying to contemplate the ascendancy of one which will not assume to put its puritanical stigma on the natural passions of the human heart. There is a great difference between fiction and falsehood. The former does not claim to be literally true, though it teaches the deepest truths. The latter, so well represented in our Sunday school libraries, is not a whit better than any fiction, though it assumes to teach the literal truth. These religious story books are well known to consist of a tissue of falsehoods, and, while they lack interest or fascination, they are designed to accomplish the scheming purposes of the priesthood. A religion that countenances true works of fiction must certainly be a great improvement on the prevailing one.—*Iconoclast.*

Voices of Correspondents.

HENRIETTA, Wis., May 18th, 1871.

Brother Wheelock,—I find blue stamp on my last paper. Enclosed find $2, for which please send the AMERICAN SPIRITUALIST. You need never stop it, for it is as needful to me as anything I get. Yours truly, D. P.

CRAB ORCHARD, Nebraska, April 28, 1871.

Editors American Spiritualist:—

SIRS,—We have received several numbers of the SPIRITUALIST, and are well pleased with it. Have been *free thinkers* for years, but never took a spiritual paper until now. Are Spiritualists, and have been, but did not realize the fact until about a year or two past. I have a brother who is a medium, but needing to be developed. How I wish we could have some good speakers and mediums visit our far off country, and give us such a warming up as we could never forget. Will they ever come?

Success to Spiritualism and the SPIRITUALIST.

Truly Yours, WM. C. G. STONE.

Friend A. A. Wheelock, Ed. Am. Spiritualist:

I find the following gem in Mrs. Partington's carpet bag of fun—a paper published nineteen years ago. It purported to come from the spirit of a young lady, to a young man of Portsmouth, N. H., to whom she was affianced. It is too good to be buried; will you republish it. J. E.

You dream of heaven, while to me is given light;
Your brightest day but passeth away, in night.
You seek for heaven, but dread to be riven from earth;
Believe, when I say that passing away is birth!
Birth from the snares that surround your way;
Birth from the clouds that darken your day;
Birth to a life that shall never end;
Birth to the presence of God—your friend.

WHEELING, Va., May 19th, 1871.

Editors American Spiritualist:

In your paper of May 6th you ask for the truth concerning the Ellis expose, in our city, last January. That Mr. Ellis and his daughter were fully and completely exposed, after having performed their tricks successfully for five nights, can be attested by hundreds of our citizens. It was done by a young man, a resident of our city—Jacob Grubb by name—who performed the *same* tricks in a manner equaling, if not excelling, Miss Laura, with a practice of only three days. He performed the tricks first shut up in a cabinet, in imitation of her, and did so well that many persons were almost inclined to think Mr. Leon Blake had got hold of him. But they were soon undeceived when the cabinet was taken down and the same things done out in full view of the audience, so all could see the *modus operandi*. Such, in a few words, is a plain statement of the facts. The expose took place on Monday evening, the last performance of the Ellis' having been given the Saturday before. They were invited to remain and refute the charge of humbuggery, if they could, but instead they left suddenly and quietly on Monday morning, showing plainly they knew too well what the result would be to remain.

THOS. POLLOCK.

BATTLE CREEK, Mich., May 17th, 1871.

Brother Wheelock,—When I subscribed for the AMERICAN SPIRITUALIST it was one dollar per year. You have since raised the price to one dollar and fifty cents, which I think is cheap enough; and were it twice the amount, I could not do without that most valuable paper. Consequently you will find enclosed one dollar, which will insure me the paper until the first of January; then if you want two dollars, say the word and it shall be forthcoming. R. A. L.

WHEELING, W. VA., May, 1871.

FRIEND WHEELOCK:

I saw your request in your paper for Mr. Hornbrook's and my opinon about the Ellis expose. I think they are impostors. I attended the six nights while they were in Wheeling. I wrote the "Banner" my opinion and how I gained those ideas of them, but they will not publish them.

The Ellis girl performed the same things every evening. I often said to them, why do you not ask "Blake" to do something different. I am of the firm opinion that she alters her voice. The lad Grubb is of a mediumistic family. I think he is not aware that he is a medium. He became impressed that he could do the same things she did, and did after practicing about thirty-six hours. I think he could perform much more than she did if he had eight years practice. Mr. Hornbrook invited some of our best citizens to see the cabinet, and Mr. Ellis related some transactions at a dark circle that were so obscene that Mr. H. asked him, after their exit, why he insulted his friends by such low recitals, for it was throwing Spiritualism in a very bad light; his reply was, that he wished to get rid of the people.

I presume the girl is a medium, and the reason we are deceived, we are looking for her hands to be slipped out, or untied; we did not think it possible that she could twist herself around while tied and do these things; but when we saw young Grubb do that, why could not Laura? Why not others? It was performed by many.

I consider he exposed himself in our house by his own words. I said: "Mr. Ellis, do not go away, that boy cannot do what the spirits do." Ellis replied, "he will do some things that Laura does." I said, "Mr. Ellis, why object to having a little blacking put on Laura's fingers, just the tips? His reply was: "I do not know how she does this; she may take hold of the things with her fingers!!!" I think that was a confession that it was very uncertain that the spirit "Blake" did it. Their conduct was not right in their boarding house.

On the other hand, supposing it was performed by spirits, there was nothing improving to mind or body. I constantly said, "if this is a spirit, he is a very low spirit; why does he not progress?" Mr. Hornbrook was doing so much for the cause, but Ellis's recital about that circle, before those opposers, and all this, has so disgusted him that he said he would pay no more. He had paid out $300 for lectures, and gave his hall lighted and warmed, and entertained all the lecturers and healers and many others that were interested in the cause of Progression. He has now rented our hall for a Mercantile college, but we have a large room in the third story, I hope to persuade him to fix up for lectures. I would rather lost a thousand dollars than had such trickery and dishonesty manifested by a professed Spiritualist and medium, but I am thankful that they have been exposed, seeing that they are false. I could say more if you were here, but I think you see where we stand. I hope for better days for our cause. MRS. T. P. HORNBROOK.

CENTREVILLE, Idaho.

Mr. Hudson Tuttle,—Your highly valuable favor of Feb. 12th was received some days ago, and I am frank to confess that I have not in my whole life before, received a letter from the reading of which I derived so much real pleasurable satisfaction. The book (Arcana of Spiritualism) came also, and has been hurriedly glanced over, and most of the positions taken approved—that is agreeably to what I understand to be the finality of their teachings. All our fine-spun theories, all our speculations and surmises, all our dreamings and our philosophies, end where begins the overruling law of the whole. Man is a part of the whole—but what part? Is Nature's soul an actual, living intelligence, or is that which pervades and controls her material body but a necessarily self-acting law? These are questions which, to the present limited knowledge of man, must be unanswerable.

The life principle in the vegetable, in the lower animals and in the man, is everywhere the same, except that man is endowed in a higher, an intenser degree. So with mind: the principle, the quality, the thing itself, is everywhere the same, from the meanest insect to the loftiest human intellect, with the same difference—man is the most highly endowed. Is not this so? Your book will in due time receive such a careful reading as its merits entitle it to. The copy of your paper came by the same mail as the book. I think it in every respect superior to any liberal paper which has yet come under my notice, and shall subscribe for it. Its manner compels even the thoughtless to think, and it has already brought to the army of progress here at least one recruit. "Long may it wave!"

You speak of a desire to visit Idaho. Can you not do so? The trip, I think, would prove an agreeable and very interesting one to you; and the Spiritualists and free thinkers in Idaho would not only give you a warm and earnest welcome, but would each and all do everything in their power to make your sojourn amongst us a grateful remembrance to the sundown of your life.

Idaho Territory is but sparsely settled as yet; and her people are poor in present available means. The Territory, however, is rich almost beyond computation, in the vast area of her fertile soil; in the great lakes and rivers teeming with the most delicious fish; in the almost limitless extent of her pasture-lands; in her inexhaustible forests of timber; in her thousands of water privileges, and in the incalculable sums of gold and silver which lie locked up in the million quartz veins which rib her rocky mountain sides, awaiting only the application of capital and labar, guided by scientific minds, for their extraction. Soon this work will commence, for the avarice of the present generation scorns obstacles as it does humanity. Already its greedy eyes are turning hitherward, and ere long the grand swoop will be made, and our hidden treasure brought to light. The bustle and turmoil of business activity, the din and noise of frantic fortune-hunters which will then go up from our valleys, hills and mountains, will attract to our borders—as now to Nevada—swarms of lucre-seeking human bipeds who have no ambition in life to gratify save the single sordid one of gain. With those swarms, however, will come good and worthy men and women, whose virtues will reciprocate to Idaho in honor for the comfort and wealth she will bestow upon them. Beautiful homes will then spring up all over our Territory, whose occupants will be intelligent and accomplished ladies and gentlemen; school houses, academies, and even colleges, will be built. The services of learned and scientific men—the theorist and the philosopher—will be called into requisition, and will be rewarded, too! Then will begin a new era in Idaho life, and we who are now so isolated from all the intellectual and most of the physical pleasures of life—if still we are endowed with bodily forms—may have the gratifying felicity of meeting and exchanging thoughts and ideas with the intellectual of other lands. Till then we can only hope and wait.

Accept my gratitude for favors received, and believe me your fraternal brother and friend. T. J. SUTTON.

Foreign Correspondence.

I like the AMERICAN SPIRITUALIST, as it is manly and outspoken on the various theological and political reforms that are so urgently required.

G. B. CLARK, M. D, Glasgow, Scotland

Mr. J. J. Morse, who occupies much the position in the *Spiritualist Publication Institution* of Mr. Burns, in London, that Mrs. Conant does in the *Banner of Light*, Boston, Mass., writes:

* * But to matters nearer home. The ministrations of that gifted lady, Mrs. Britten, (Emma Hardinge), are drawing to a close, so far as the London Spiritualists are concerned. She is now making arrangements for a tour in the Provinces previous to her return to America. I am of opinion that Spiritualism will lose an attractive as well as a powerful exponent of the Spiritual Philosophy when Emma Hardinge says "Good-bye to England." Her visit to this country has been productive of great good, though I fear she has been a "hard nut" for our (not Christian, but) *Churchianic friends!* Old Theology will yet have to gather up its rags and consign them to that receptacle of obsolete and useless *everythings*, "oblivion,"—to which I most devoutly say, Amen.

Our live paper, the *Medium*, has just completed its first year, and throughout its career it has reflected the utmost credit upon its editor and proprietor, Mr. J. Burns. I call it "live" because it is an ever sparkling record of facts, phenomena and philosophy. It meets the wants of English Spiritualists as only *it* is capable of doing; and moreover it affords a weekly supply of pabulum to humble individuals like myself who cannot digest the learned ponderosities of its elder brother, *Human Nature*, of which the March number I commend to you as containing a psychometric delineation of Emma Hardinge.

We are also now blessed with a new paper, the "Christian Spiritualist," F. R. Young, Editor, who humanely!! advocated the necessity of placing cheating media in prison! To which I took exception, in a letter in the *Medium*, which I daresay you have read. My letter, and the article by the editor of the "Christian Spiritualist," called forth one from J. Jones, Enmore Park, which I have replied to. If Sectarian bigotry is pitiable, a sort of half-churchianic, half-spiritualistic bigotry is absolutely contemptible. J. J. M.

Three Day's Meeting in Sturgis.

The friends of progress, free thought and free religion, will hold their Anniversary Meeting on the 16th, 17th and 18th days of June, at the Free Church, in the village of Sturgis, commencing on Friday the 16th, at 10 o'clock A. M., and continuing until Sunday evening. Able speakers from abroad will be in attendance to address the people. Ample provision will be made to accommodate strangers from abroad, who attend the meeting. A general invitation is extended to all to be with us on this occasion to discuss questions that concern humanity at large.

By order of the Executive Committee.

Sturgis, May 8, 1871.

Michigan State Convention.

The semi-annual meeting of the Michigan Association of Spiritualists will be held at East Saginaw, commencing on the second Friday of June, and continuing over Saturday and Sunday. Each Society is entitled to three representatives, and each County Circle to as many as the county has members in the State Legislature.

Friends, give this notice your attention, and let us go to the feast with gladness and zeal, with full delegation, and a determination to take a long step upward in the journey of life.

J. M. Peebles and other good speakers will be present to instruct, and with the objects of interest to be seen in that new and growing section, we may by communing with nature and kindred souls, be strengthened for coming conflicts. The place is easy of access by railroads, and the good friends promise good cheer and hospitality.

J. P. AVERILL, Secretary. E. C. MANCHESTER, President.

The Great Theological Problem—The Nature of God.

In Hudson Tuttle's article on the above subject, he has truly said, the finite cannot comprehend the infinite. "The Search after God," published in your noble cotemporary, the *R. P. Journal*, contains glorious thoughts and grand researches; but I would like to know brother Tuttle's opinions upon the idea of its author, that spirits form worlds.

My little daughter arose from her bed one of these joyous spring mornings and exclaimed: "Oh, ma! see the pretty roses!" As I beheld the beautiful fruit tree covered with the white, pure petals of its fragrant blossoms, I replied, "How suddenly those flowers have burst forth! I guess the fairies were working on the beautiful tree near our window while we were quietly sleeping."

To me it is as reasonable to suppose that spirits, or fairies, form each bud and blossom, as to believe that they are the makers and builders of those starry worlds.

The glories and beauties of nature are developed in accordance with the unfolding conditions attending natural law. We know there is a life-giving, animating prineiple pervading the immeasurable universe, no matter by what name we call it. Oh, on this lovely spring morning my voice joins the sweet bird songsters in their notes of praise; my whole being flows forth in prayer to draw peacefully nearer the All Divine Spirit of love and wisdom and harmony. SADA BAILEY.

Laport, Ind., April 23rd, 1871.

REMARKS.—Every movement in nature occurs by a fixed and inevitable method, which we term law. The mainspring of this action is the properties on which the existence of matter depends. Given these properties, and creation is a simple and beautiful *evolution*, through and by their action and re-action. We doubt not that spirits, like mortals, may interfere with the ordinary course of events, and in a measure bend the grand cosmical laws to suit their pleasure, by taking advantage of their knowledge; but this must necessarily be in a narrow and restricted sphere. To suppose that spirits are world-builders, is as rational as that each bud and flower is fashioned by a fairy or a spirit. Their interposition in either case is of a piece with the personal creation by God of each world, and its attendant beings. Evolution by the outworking of inherent properties; the supremacy of a fixed order, which makes the universe a unit, because the primal atom is identical on the earth and the furthest nebula, fully explains the processes ot creation, and the presence of a guiding spirit, or spirits, is not only unwarrantable, but unnecessary. Such a supposition carries us at once from the certain to the uncertain; from knowledge to the fog-lands of fancy, and our correspondent proves the fallacy to the core, when she applies the action of the "world-building" spirits to the formation of each bud and flower, thus taking nature from law, and giving it over to an endless combination of finite spiritual intelligences.

The first cosmical systems were evolved by law well enough before spirits interfered. Does nature admit of two processes, one by law, one by creation? Oh, no. The grand systems of starry worlds outrolled before a spirit had arisen from its garment of flesh, still move in their vast circuits, proclaiming the self-regulating power and the unnecessary interference of any "tinkering" spirit or 'band of spirits." The flower that blooms in the soft spring days, quickened into life by the warmth and light of the sun; the bud bursting forth from the fullness of sap given by the genial shower, speak not of fairy or spirit, but of eternal order, based on the constitution of things. H. T.

Personal and Local.

J. M. Peebles returns to speak in Cleveland, Ohio, in June. He will attend the anniversary meeting in Sturgis, Mich., the 16th, 17th and 18th of June.

Dr. E. C. Dunn is speaking with great success in Breedville and other parts of Michigan. His healing powers are unsurpassed by few, if any.

Mrs. H. F. M. Brown is spending a few weeks in Cleveland. She lectured in Milan last Sunday, and has another appointment there for Sunday June 11th.

Cephas B. Lynn has just completed a very successful two months engagement in Louisville, Ky. He will speak in Fall River, Mass., June 4th and 11th. He will receive calls for the West and South the coming fall and winter. We have no doubt that his time will all be occupied, if he returns West, from the increased favor he meets with every western trip he makes.

D. W. Hull lectured in Thompson, O., Sunday May, 21st, and also gave two evening lectures. He made us a pleasant call on his way to Wyandotte, Mich., where he went to spend a week, lecturing each evening, and Sunday, May 28th. He is going from there to his home, and thence to attend the Convention at Decatur, Ill.

Miss A. W. Baker obtained seventy-nine subscribers to the "Lyceum Banner," in one town in Texas. We congratulate Mrs. Kimball on having such an efficient agent; and we are sure the Texas children will be very grateful to her, for persuading their parents to give them that excellent children's paper to read.

M. B. Delano of South Barre, N. Y., writes that M. Milleson, the spirit artist, has been at his house since last March, and during the time has drawn many fine pictures. He says:—"They are drawn in a nearly dark room, and with a black lead pencil. They are all drawn life-size. We fully recognize in one of the drawings the life likeness of our oldest child, who passed from earth life nearly thirty years ago. We never had any painting or picture of any kind whatever, of our child, and the artist did not know that we had lost a child. He said to us on his arrival here, not to speak concerning any of our departed friends."

The Board of Trustees of the American Association of Spiritualists have appointed Eli F. Brown of Dayton, O., their agent, to organize Lyceums and perform similar duties devolving upon that position. Mr. Brown is a very capable man, and we think the Board has made a wise selection. He was the efficient conductor of the Richmond, Ind., Lyceum, while residing there, consequently has had experience in that, the most important part of his work. He will no doubt be successful, if the friends in different localities will give him their aid and encouragement, which we trust they will to the fullest extent.

Mr. C. T. Matthews has left the editorial chair of the *Ohio Democrat*, published at New Philadelphia, and taken charge of the Sunday Morning *News*, Columbus, O. He will make the latter a readable paper, and the prejudiced citizens of Columbus will get more Spiritualism than they are aware of! We hope Mr. Matthews will be as successful in his present undertaking as heretofore.

JUST ISSUED.

That beautiful little book of Dialogues and Recitations, written by Mrs. Shepard, is now ready for sale. It is just the thing for Lyceums. All Lyceums have felt the great need of such a book as this. Send for it at once. The price is exceedingly low—plain cloth, substantially bound, 50 cents; embossed with gold lettering, 75c. Postage 8c. Only 2000 printed. First orders first served. A. A. W.

Eighth National Convention.

THE AMERICAN ASSOCIATION OF SPIRITUALISTS.

The Eighth National Convention will meet in Troy, N. Y., on Tuesday, the 12th day of September, at 10 o'clock in the morning, and continue in session three days.

Each active State or Territorial organization of Spiritualists, within the limits of the United States of America, shall be entitled to one delegate for each fractional fifty members of such organization, and of each working local society, and each Progressive Lyceum within the boundaries of such State or Territory, provided that only one general organization shall be entitled to representation from any State or Territory —Each Province of the American Continent shall be entitled to one delegate for each working Association within its limits, and the District of Columbia shall be entitled to two delegates.

Each active local Society, and each Progressive Lyceum of any State, Territory or Province, which has no General Association, shall be entitled to one delegate for each fractional fifty members.

These associations are respectfully invited to appoint delegates to attend this meeting and participate in the proceedings thereof.

H. T. CHILD, M. D., *Sec'y*, 634 Race St., Philadelphia, Pa.
HANNAH F. M. BROWN, *Pres't*, Chicago, Ill.

Grove Meeting.

There will be a Basket Grove Meeting in Franklin Grove, Ill., on Saturday and Sunday the 24th and 25th of June. Mrs. H. F. M. Brown and other speakers are engaged.

Millinery and Dress Making.

Mrs. Schneider and Mrs. Stewart have opened new millinery and dress-making rooms, at No. 23 Prospect street. They have very pleasant rooms, and a fine assortment of millinery goods, and we hope the ladies will give them good patronage, as indeed they are doing already.

Mrs. Easton, 202 Woodland avenue, has parlor millinery rooms, said by the ladies to be the most pleasant in the city, and does dress-making to the entire satisfaction of the ladies who are so fortunate as to employ her to make their dresses. We have seen some very handsome dresses and withal *well-made*, go out from her hands.

SHAKERS.—Public meetings will be held every Sabbath, at North Union, commencing at half past 10 o'clock, A. M.' May 21st, 1871.

By order of the Trustees.

Speakers' and Mass Convention.

As Chairman of the Committee appointed by the North Western Speakers' Association, I am requested to call a Speakers' and Mass Convention, at Smith's Opera House, Decatur, Ill., on the 2d, 3d and 4th days of June, 1871. The first session of the Convention will commence at 10½ o'clock, A. M., on Friday, June 2nd. Invitation is extended to all to be present. Those who attend will receive a cordial reception by the Spiritualists and their friends in Decatur. Persons wishing special information about the entertainment of Speakers and others, will address Benj. H. Righter, Box 299, Decatur, Ill.

By request of Mrs. Addie L. Ballou, Moses Hull, and Mrs. M. J. Wilcoxson.

H. S. BROWN, M. D., *Chairman.*

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Still greater inducements we are now able to offer to all those who desire to read a spiritual paper. THE AMERICAN SPIRITUALIST is now $1,50 a year. The *Lyceum Banner* $1. Arrangements have been made by which these two papers will be sent to one address for $2 a year. Both papers are published every two weeks alternately, so that those who subscribe for both will have a paper *every week*. But the important point that will commend itself to our friends these hard times for money, is the *unparalleled cheapness* with which two excellent papers are supplied for a year—thus enabling them not only to have good reading matter for themselves, but obtain it for their children. Every Spiritualist in the land ought to subscribe for *both* papers and get their friends to do the same. A. A. W.

LITERARY NOTICES.

ARCANA OF SPIRITUALISM. *A Manual of Spiritual Science and Philosophy.* By Hudson Tuttle. Boston, Adams & Co.

This is the last and by far the best work of the author; not *because* it is the last, nor because it is fashionable to say so, but simply and solely by virtue of its intrinsic merits. Every intelligent effort to enlarge the area of accurate knowledge and classify the results of investigation, should command the recognition of all who are in the love of truth or who desire to practically share in the increase of human happiness. There is no direction in which research can achieve results so full of benefit to the world, as in the way which establishes upon an actual scientific basis, an understanding of the occult laws of imponderable elements as affecting human existence, while making rational the conception of an orderly and natural spirit life and immortality.

The superstitions of ignorance have been the prolific source from which fanatics and impostors, designing knaves and conscientious hypocrites, in every age of the world, have constructed their despotism over the minds and bodies of their adherents. Predicating their claims upon, their assumptions have been enforced in the name of, this or that "sign" or "wonder." Thus Animal Magnetism, Clairvoyance and Mediumship, respectively, have been held up to popular reverence and public credulity. The truth appealing to reason, being left unheard as the crowd throngs to gaze upon the miracle-worker, or listen to the wild rhaposdies of the inspired,—the authority of an utterance depending less on its inherent character, than the works that astonish the marvelousness and tickle the sensationalism of the day.

Obviously, whatever enlarges our knowledge of fact, thereby assisting to perfect the philosophy of law and principle manifest in mundane or supernal life, tends directly to overthrow the power of the psuedo teachers and fraudulent leaders of the uninformed; it further tends to create freedom, foster intelligence, banish bigotry and usher in the reign of criticism and tolerance in the spirit of that liberty and fraternity which is conducive to the highest interest of the human race.

In view of this and because of this, Hudson Tuttle deserves well from the world. He has done sincere service towards the methodizing of the facts of Spiritualism and classifying its broad generalizations, as well as making special applications of the fundamental principles evolved, while in the pursuit of general and particular investigation. The "Arcana" has been needed; other books of a similar nature are required. While none can safely be regarded as perfect, each must contribute to the necessary comprehension of a matter vitally important. Among Spiritualists, this one thing has been as apparent as it is remarkable—that not a few independent minds, non-graduates of the schools and without the special aid of books, by virtue of organization and mental aptitude, as if by instinct adopting the highest known methods of science, have pushed their fearless researches to that extent, and with such conspicuous vigor, that the most hoary and sacred dogmas and institutions have crumbled under the fierce pounding of their irreverent cannonade of demonstration. Our friend Mr. Tuttle, mounts his guns on a foundation of facts, held in relation by positive law, and fires with goodly aim upon pretentious fossils in every direction. But this sharp shooting and hard hitting is not the purpose, though to the purpose. After heavenly breezes have blown the smoke of the fire and the dust of destruction away together, we see that under cover of the bombardment of the old, he has laid constructively the solid basis of the new. The structure covers all the ancient positions. The new fire enfilades every approach, and the impregnable work of Spiritualism stands bristling with logic, strong in demonstration under the threefold tri-color of Science, Philosophy and Religion.

Such bold attempts to apply the methods of practical scientific analysis to the sum total of Spiritual and Theologic pretensions, may seem ruthless sacrilege to the reverential and devout, but there is no other way or means of salvation from the dogmatisms of ignorance, the assumptions of despotisms and the diabolisms of theology. We therefore hail this work, in common with others from the same pen, and are too well pleased with what we know must be the general effect, to stop and minutely criticise its details.

Thus much in a general sense. To be more specific, we are bound to affirm from its scope, spirit and definite statements, the "Arcana" is a positive addition to the literature of the day. The author has given in systematized form the fullest, and all things considered, the best and truest *resume* or compendium of Spiritualism, in its enlarged sense, that has yet been offered to the public. It will hereafter be regarded as one of the few really valuable Text Books among Spiritualists—if indeed it does not hold first rank as such; and we are inclined to doubt whether it will be superseded for many years. On account of its many excellencies we are glad of this; on account of its few defects we are sorry—sorry that it possesses any drawbacks. We like the book so heartily that the few erroneous conclusions we have noticed affect us all the more sensitively. Suffice it to say, however, that the author has stamped upon this last offspring of his a goodly portion of his own best qualities. It is masculine, vigorous, affirmative and scientific; recording facts, classifying data, and clearly pointing out the laws by and through which correct conclusions are reached.

GEO. A. BACON.

MARRIED.

In Benton Harbor, Mich., at the residence of the bride, Sunday, April 23rd, by Squire Plummer, S. G. Antisdale, Esq., and Mrs. N. A. Burridge, daughter of Mr. and Mrs. Sterne Brunson.

PASSING AWAY.

A sadness steals over us this morning, as in the midst of the hum, bustle and whirlpool of business in this great city of New York, we pause to examine our mail, and learn that our kind-hearted, genial old friend, Thomas Jones, Sr., has passed from the earthly body, at an age of ripeness and maturity, it is not often the fortune of human life to reach.

The separation of the spirit from the body took place at 6 o'clock Friday morning, May 19th, at his residence on Erie street, Cleveland. He was 80 years of age, having spent just half of his useful life in Cleveland. A forty years residence connected him with its early settlement, while his prominence and large influence as a citizen, for nearly half a century, together with the great esteem in which he was held by a large circle of friends and acquaintences, will cause his departure, even at his advanced age, to be universally regretted, while we are again assured, that Time's sickle, always sharpened, is still in the hand of the Reaper, Death.

Mr. Jones was born in England, and moved to this country with his family, consisting then of his wife, five sons and one daughter. They arrived in Cleveland, then a village of less than one thousand inhabitants, in 1831—just forty years ago. In the same year Mr. Jones built, on the corner of Euclid and Erie streets, where the Baptist church now stands, the residence in which he lived and died, but which was subsequently moved to its present locality. He established his marble works, which were the first in Nothern Ohio, in the year of his arrival, and continued the business to the day of his death, most of the time in partnership with several of his sons, under the firm and style of T. Jones & Sons. It was his privilege to see our city grow from a hamlet to be one of the most beautiful cities in the world. His family increased from five to thirteen, of whom but two have died, the others, eight sons and three daughters, remaining to comfort and smooth his pathway to the grave. Two of his sons had been absent continuously in California for twenty-two years, and two others likewise on the Pacific Coast, for sixteen years. Their father had been waiting patiently for years to see them all once more, and just before his death his desire was gratified. The family had designed a re-union at the celebration of the golden wedding of the parents which took place last March; but the sons residing in the West were detained. until last month, and when at length they came, it would seem that the father was ready to depart for the blessed land, for he immediately began to fail, and his stomach refusing nourishment, he rapidly wasted away. His dying bed was surrounded by his wife and eleven children, who did all that affection could prompt to relieve his sufferings.

He was a firm Spiritualist, frank and outspoken in his sentiments, earnest in his convictions, and, though kind and genial, was uncompromising in his hostility to what his reason and judgment regarded as error and wrong.

We shall not soon forget the venerable form of this noble old man, who, with feeble steps, frequently came to our office, for a few moments friendly chat, or to enquire after and often to purchase the latest work on Spiritualism.

So strong were his convictions of the truths of Spiritualism, that he would frequently say—"I have only a few more days to stay here—I have no fear for the future—I have the most unquestionable evidence that I shall live again in the future, as certain as I exist now!"

Glorious consciousness! Farewell for a day, dear, brave, venerable friend, until we meet in the Summer-land of souls.

A. A. W.

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For further particulars enquire of the MANAGING EDITOR of this paper.

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A. A. Wheelock, Managing Editor.

☞The Managing Editor will answer calls for Lectures, officiate at Marriage Ceremonies and attend Funerals.

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7	5.50	7.56	11 74	15.87	20.04	24.22	30 46	42.94	57.48
8	6 25	8.56	13.25	17.89	22.56	27.25	34.25	48,52	64.56
9	7.00	9.56	14.76	19 89	25.08	30.28	38.04	53.56	71.64
10	7.75	10.57	16.27	21 90	27.61	33.31	41 83	58.87	78 72
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By Mrs. Cora L. V. Tappan.

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Brief extracts of Notices by the Press.

The Springfield [Mass] *Republican* says:

"The reader is constantly reminded of Shelley, and now and then of Tennyson, Walt Whitman and other more recent poets."

The Washington [D. C.] *Chronicle* says.

"Mrs. Tappan has treated her subject in a manner peculiar to herself. Her language is full of beauty and melody; her conceptions are original and lofty; her thoughts are a musical blending of grace and power."

The Columbus [Ohio] *State Journal* says:

"Hesperia is beautifully printed, and is unexceptionable in physique. The poem is written in classic style, with abundant imagery. It presents in the form of an allegory the struggle of Liberty and Justice for possession of 'the beautiful kingdom in the Western World.'"

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WHAT IS LIFE?

BY REV. J. EDWIN CHURCHILL.

What is life?
'Tis what we make it;
With all its strife—
We're bound to take it;
For what's the use of idly crying?
Look to the future—wishing, hoping;
For if we spend our life in sighing;
Our earthly days in sadly moping.
We'll not begin—
To learn of life
To leave off sin,
Subduing strife.

What is life?
'Tis peace or sorrow,
'Tis ever rife
With hope's to-morrow;
Or can we make one day the longer
By wishing. praying, or desiring?
Or will our trust and faith be stronger
By ever longing and aspiring
To walk those plains
Of youth and beauty,
Or hear those strains—
Those songs of duty?

What is life?
'Tis here, hereafter,
It may be blithe
With merry laughter;
Nor can we change our inner being,
By senseless forms or customs dying;
For by the power of "spirit seeing,"
Above these forms our thoughts are flying,
To seek the "New,"
'Bove outward sight,
Forever "True,"
We'll do the right.

How not to do so.

BY E. S. WHEELER.

"The New York *Star*, in an article upon retormatory societies for women, hits upon a very obvious reason for their frequent failure in the positive discomfort in the homes that are provided for them. It must be remembered that many of them, in choosing lives of degradation, do so simply to provide comforts, and when virtue seeks to lure them back by still greater discomfort, it is no wonder that the temptation is not strong. When reformatory homes are made places of discipline; when there is little comfort, and more of the discipline of a prison than the attraction of a home; when the inmates become objects of charity, instead of interest, and they feel that the line that separates them from the rest of the world becomes a gulf that can never be crossed, it is no wonder that the wild, irresistible instinct for freedom, for equality and ease, makes them break from all restraint, feeling that if they are sinners and must bear the penalty of sin, they will at least have some of the benefits and pleasures of it. Virtue has failed to hold these women, and if she would win them back she must show that she is more to be desired than Vice, and it must not be forgotten that no class is more open to comfortable living, to amusement and to a certain freedom than this, so that the true policy is to make them content with the comfort of their home and to interest them. This is the problem put before the managers of such refuges, and women who know how to make their own homes pleasant ought certainly, out of sweet charity, to bring the same social talent and tact into this most admirable benevolence. Weak tea and daily discipline constantly fail, but as human beings these people are open to other influences."—*Philadelphia Post.*

A little less sectarian religion of the revival meeting style, and a good deal more *humanity*; a great deal less looking down, and more helping up; more grapes and fewer persimmons, will lead to greater success in reforming women.

But after all, the thing needed is the "ounce of prevention, better than a pound of cure." Industrial Education and oportunities for girls; the ballot for women, and a just public sentiment which shall not consider a woman hopelessly vile and criminal, while the man who shares all she does and rejoices in her career, shall be excused and beloved. Which is the worst, the woman who under necessity accepts the wages of prostitution, or the man who, out of his abundance, pays them?

Paragraphic.

The stamina of life after death is love and feeling, not argument and reasoning. The sight that beholds it is in the heart, not in the head.

A revolution in the moral world must first break through the crystalization of conservative popular profession and opinion.

There is not, there has not been, there could not have been, thus far, one *practical* Christian since Christ on earth.—*Dr. A. B. Child in the Golden Rule, April 10th.*

WEALTH.—

Ben Selim found a golden coin one day,
Which he put out at interest with a Jew;
Year after year awaiting him it lay,
Until his coin to twenty pieces grew—
And these to thousands—until people cried:
"How rich Ben Selim is!" and so he died.

Ben Adam had a golden coin that day,
Which to a beggar asking alms he gave—
Who went rejoicing on his lonely way;
Ben Adam died—too poor to own a grave.
But when his soul reached heaven, the heavens alone
Could hold the wealth to which his coin had grown.

How often is our path crossed by some being whose bright spirit sheds a passing gladness o'er it, but whose course leads down another current, never more to blend with ours. Yet far within our souls, midst busy rushings of the world, dwell many secret thoughts which linger still around that being.

Patience is a good palfrey and will carry us a long day.

Better to do deeds than sing them.

War makes thieves and peace hangs them.

When the soft iron is in the electric circuit, it grows magnetic, and not only clings itself, but keeps lesser and kindred masses clinging; so when the soul is in the right relation to the living God, it acquires a strong induction—a mighty power of attracting others in the same direction.

Awful is the duel between man and the age in which he lives.

Though Hope be a small child she can carry a great anchor.

In comparing ancient with modern manners, we are pleased to compliment ourselves upon the point of gallantry, a certain obsequiousness, or deferential respect, which we are supposed to pay to women as women. I shall begin to believe that there is some such principle influencing our conduct when more than one-half the drudgery and coarse service of the world shall cease to be performed by women, and when in polite circles I shall see the same attention paid to age as to youth, to homely features as to handsome, to coarse complexions as to clear, to the woman as she is a woman, not as she is a beauty, a fortune or a title.—*Charles Lamb.*

"THE world's old;
But the old world waits the hour to be renewed:
Towards which, new hearts in individual growth
Must quicken, and increase to multitude
In new dynasties of the race of men,—
Developed whence, shall grow spontaneously
New churches, new ceremonies, new laws
Admitting freedom, new societies
Excluding falsehood."

—*Elizabeth Barret Browning.*

He who possesses the divine powers of the soul is a great being, be his place what it may. You may clothe him in rags, may immure him in a dungeon, may chain him to slavish tasks, but he is still great. You may shut him out of your houses, but God opens to him heavenly mansions. He makes no show, indeed, in the streets of a splendid city; but a clear thought, a pure affection, have a dignity of quite another kind, and far higher than accumulations of brick and granite and plaster, however cunningly put together.

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While we shall retain in the next volume the general features of the first, we shall endeavor to make it more comprehensive and superior in every way. We have secured able, biographical sketches of several of the most conspicuous of the early receivers of Spiritualism—such as Robert Hare, Robert Owen, John Pierpont, and others. The memory of these Fathers should be preserved, together with the striking evidences by which they were convinced of Spiritualism.

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Friends—The volume for 1871 presents you with the results of last year's work. By it you see what are the demands for the Year Book of 1872. This important work is not ours, but *yours;* therefore, we ask—plead for your assistance. In order to make the Year Book as complete as possible, we address this Circular personally to every Spiritualist in the world, requesting them individually to assist us in perfecting our task, that it may be a correct representation of the present status of Spiritualism. We especially desire all mediums to write us, stating the character of their mediumship, facts, &c., and to hear from all public lecturers, and from any one who is interested in the advancement of the cause.

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